Eightieth Anniversary Number Sixty-four Pages

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Tongue, canned, who			1.380	78.7	23.2	
Turkey				1.350	44.5	22.9
Beef, corned rump				1.270	41.9	23.3
Beef, canned				1.120	46.9	14.0
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Mutton				001.1	37.2	18.0
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THIS WEEK'S ISSUE MARKS THE

EIGHTIETH BIRTHDAY

THE CONGREGATIONALIST,

The Continuator of The Boston Recorder, founded in 1816 by Nathaniel Willis.

NOTABLE FEATURES OF THIS NUMBER ARE:

A WORLD-WIDE SURVEY, BY EXPERTS, OF EVENTS AND MOVEMENTS IN THE LAST EIGHTY YEARS.

The Progress of the Christian Religion, by Bishop

The Political Progress, by Prof. Albert Bushnell

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A History of the Founding and Development of this Paper, from 1816 to the present time. Forty-seven Years in the Composing Room, by

Thomas Todd. Anniversary Jottings. Regular Departments as Usual.

F the personal element is more marked than usual in this week's issue our readers will perhaps condone it in view of the special character of the number. Not until a full century of existence is rounded out will there be occasion again to bring into prominence the persons identified with The Congregationalist. Whether or not our own hands shall then be wielding the pen we hope to be among those who will have occasion to rejoice in a steady and symmetrical development of the paper in accordance with its history, its traditions and the opportunity confronting it week by week. Meanwhile, to our readers, our contributors, our brother editors and our many friends everywhere, whose generous esteem is at once our inspiration and reward, we extend an octogenarian's greeting and benediction.

Students of social conditions and philanthropists in goodly numbers gathered in New York city last week at the call of the

Association for Improving the Condition of the Poor, to consider the model tenement house, its form, management and productive quality as an investment. Prof. E. R. L. Gould of Johns Hopkins University, who has investigated with thoroughness the operations of all the important model housing companies of Europe and the United States, says that ninety per cent. of those whose aim is avowedly commercial are earning profits equal to or beyond the ordinary rates for safe investments, while nearly all the semi-philanthropic or philanthropic organizations earn more than a savings bank

Annual church meetings in England in some respects differ from those in this country. The Marylebone Presbyterian Church, London, began its annual meeting one evening last month by an address from a neighboring minister on The Purpose and Mission of the Church. This lasted till nine o'clock. Then the pastor, Dr. Pentecost, spoke an hour and a quarter. He said he had been asked by some of his congregation to resign, mainly because he preached so long sermons, but when he summarized the work that had been done, the large gain in the income, and contrasted the great congregations which filled the church with the thin audiences of some churches in the neighborhood whose pastors preached from ten to twenty minutes, he had his people with him and they gave him hearty cheers. In one thing only does Dr. Pentecost seem to have made a mistake. He read to his congregation an anonymous letter he had received, thus giving to the writer of it undeserved honor. The wise rule for a minister, as for an editor, is to burn unread all anonymous communications.

THE LIFE OF A RELIGIOUS NEWS-PAPER.

We place a copy of The Congregationalist of 1896 beside a copy of The Boston Recorder of 1816. In shape, size, number of departments, use of illustrations and variety of subjects treated, the contrast between the two copies is marked. But the purpose which led to the founding of the paper is the purpose which continues its publication today, and its present plan is the unfoldunder the administration of many minds, of what lay in the mind of its first editor. Mr. Willis, looking back on his editorial career when near its close, recalled that purpose in the letter of which we reproduce a facsimile this week. He was the first to realize the idea of a religious newspaper.

One has only to place The Congregationalist beside any of the religious weeklies of Great Britain to see how differently this idea has been developed in the two countries. In the United States, while the same general features are found in the leading papers, denominational and undenominational, each has its own marked individuality, the result of its history. Doubtless power of organization and for many years

no one of them is what its present editors would make it if they were to begin anew. Its topics, tone and modes of expression are inevitably influenced by precedent. Successive generations of editors have taken up their work with The Congregationalist, many of them widely known as men of positive opinions, yet the paper has influenced them not less than they have influenced it. The newspaper is an institution. Its life is continuous. It receives into itself the vital forces of those who labor for it, forces which do not cease when their authors die. For this reason the editorial utterances of the newspaper are most weighty when they are impersonal. The writer of them, if he has the genius of an editor, can never be oblivious to the truths for which the paper has stood and the aims it has held. His business is to interpret, in the light of the knowledge of today, the opinions and convictions which are its power, so that they may influence most effectively the present generation.

The Congregationalist is the resultant of intellectual and spiritual movements which have profoundly affected the life of our country and which have been especially potent in forming the character of the Congregational denomination. It began as the Boston Recorder at the time when the Unitarian defection first declared itself openly and it was published in the town which was the center of that disturbance. Though it did not at first take any prominent part in that controversy, the effect of the long and bitter conflict is plainly seen in its pages, and its influence grew to be positive and unmistakable for those evangelical doctrines which in the main have prevailed among Christian churches. Home missions were in their infancy and foreign missions had hardly begun to interest the churches extensively when the Recorder was born. Its voice was early lifted in behalf of that greatest movement of this century, the giving of the gospel of Christ to all the world, which has everywhere opened the closed doors of nations, in whose path commerce and civilization have followed and in which alone the idea of the brotherhood of the human race has come to be regarded as a practicable aim.

A church here and there had started a Sunday school, though often with opposition, but the systematic development of Bible study which distinguishes this generation was as yet unthought of. Christian denominations, through their pulpits, then emphasized their differences of belief much more earnestly than they now do and many editorials and contributions filled the pages of this paper, demonstrating the superiority of Calvinism over Arminianism, showing that sprinkling and not immersion was the feasible, sensible and Scriptural mode of baptism, and proving that the primitive method of church government was not Episcopal but Congregational.

The denomination which this paper represents had hardly yet begun to realize the later was reluctant to assert its individuality, although, at the same time, the churches contended for the local independence of each, which could only be maintained through organized fellowship. The responsibility of Congregational churches for the education of their ministers was beginning to be realized in that broader sense which has led to the planting of academies and colleges so extensively throughout the country and which has so greatly promoted the advancement of popular education.

A reference to its early issues will show that the Recorder from its start realized that it had a mission to hold up a high ideal of citizenship, to survey political movements from a religious point of view, and to teach men that the government created and supported by the people is directly responsible to God. As years went by its zeal increased in opposition to slavery, at least for a time, and in the advocacy of temperance and other moral reforms. But when its energy in these and other vital matters came to be felt by many to be inadequate, The Congregationalist arose beside it to represent younger and more vigorous elements. After the close of the Civil War the two papers blended into one, inheriting all that was valuable in both, till for the sake of convenience the title of the younger paper came to stand for the united life of the two.

We have secured for this anniversary number, from able writers, historical sketches of the more important of the movements, some of which we have here alluded to, which have affected the life of this paper. For eighty years it has each week chronicled the progress of these movements and has spoken its word concerning them. This word, we rejoice to say, does not in all cases repeat today the opinions expressed in former years. The Congregationalist has not always been fully conscious of the advance it was making, perhaps is not now. It condemned distinctive features of the creeds of other denominations as subversive of the truth, while it was rejoicing in their works. It stood aggressively on Paul's precept, "I suffer not a woman to teach," while it was commending the teaching by women in public schools and Sunday schools and was exhibiting the excellence of their teaching in its own columns. But such things as these have simply marked the transition which has been going on through the effect of the clearer light of experience. We believe the paper is today true to the spirit of those who have controlled its policy throughout its history, and speaks as they would speak if they were here to interpret truth in the light of present events; and the present editors hope that their successors will also hold steadfastly to essential truths and interpret them reverently and fearlessly in the light of their own time.

The life of the newspaper, while it gives constant evidence of the influence of forces which created its history, must be broad enough in its sympathies to include its entire constituency. It ought always to speak the voice of the many in their best moods and to express their highest aspirations. No convictions are so strong as religious convictions, no feelings so intense as religious feelings. The impulse of controversialists to denounce brethren who do not agree with them is often turned against the newspaper which will not do their bidding in denunciation.

realizing how hard it is to kill an institution which has in it the vitality of many lives. But that life can be preserved and its vitality increased only by crediting all brethren with honorable metives and by expecting that those who oppose one another, while faithfully seeking the guidance of the same Holy Spirit, will eventually be led into the truth and ought, meanwhile, to be helping one another to attain it. That this disposition is growing, not only within denominations but between them, is pleasantly shown by the expressions of fraternal regard for The Congregationalist, published in our columns this week, and which we heartily reciprocate.

The complex life of today is in striking contrast with the simpler life of eighty years ago from which it has evolved. To interpret this life and in any degree to guide it aright is now a far more difficult task than it then was. The religious newspaper, in its equipment and in the plans and work of those who have it in charge, must correspond to the complexity of the social life of the time. Not less now but more does the paper, while inheriting and embodying the forces of the past, in order to sustain its noblest life and work need the prayers of all its readers, their sympathetic interest in all that it attempts to do, their sense of ownership in it as an institution representing what is most vital to them and as a life and spirit strengthening and extending in their name truth and love among

THE STRUGGLE FOR EASTERN SUPREMACY.

The last fifteen months are likely to go on record as one of the most memorable periods of the century in the political history of Europe. Without declared war a conflict has been carried on in which many nations have been engaged and with momenteus results, which already begin to appear. Turkey has been and continues to be the chief field of battle. The leading contestants are England and Russia, with Germany, France, Italy and Austria each favoring the side which seems for the time most likely to promote its own interests. The victims have been mostly Armenians. but their sufferings have been merely incidental in the eyes of the principals in the struggle. The sultan, able, unscrupulous and a skillful diplomatist, has, after all, been a tool in the hands of the strongest.

In this conflict England has been ingloriously beaten, and Russia has won a victory which promises her more substantial gains than any other which she has secured during the present century. Up to the end of November last the advantage was with England, but, when Lord Salisbury faced the final opportunity to send his fleet, then waiting at the Dardanelles, to Constantinople, his courage gave way and he lost the battle. Today Russia is mistress of the East, and this not because of her own skill and prowess but because of the weakness of her foe. Germany and France turn to Russia because they believe her the most powerful. With other nations, they are jealous of England's territorial aggressions and commercial greed. Russia uses China to gain a long-desired foothold in the far East, and England dare not protest. It is more likely that she will enter into some kind of alliance with her rival and seek to gain by con-

Sometimes they threaten it, perhaps not cessions some part of what she dare not use salizing how hard it is to kill an institu-

Constantinople, which Russia has desired for centuries, is fruit ripe to her hand. She could pluck it today if she chose to do so. But she probably will not do this. She will for the time remain nominally the ally, really the ruler of the sultan. Thus she may gain in name, as well as in fact, without war, what she has repeatedly fought for in vain. Meanwhile her requests to Turkey will be law, and they will be such as to prepare the way gradually for more complete control. The dominance of Russia over Turkey and China implies great changes in the map of Europe and Asia. During the last four centuries she has multiplied her territory more than thirty-fold. She has never held the mastery of the whole situation so completely as now. What does this bode for the future?

Russia is nominally a Christian nation. But her government is as despotic as that of Turkey, her persecution as relentless. It is coming to be evident that she, more than any other nation except Turkey, is responsible for the massacres of the Armenians, which she has encouraged for her own political advantage. We do not expect to see a continuance on a large scale of these atrocities, the greatest disgrace of the nineteenth century. The object for which they were instigated has now been accomplished. The stronger hand of Russia will restrain the cruelties which Turkey permitted and put an end to the murders which Turkey ordered.

But the policy and ambition of Russia, not less than of Turkey, are in the way of the progress of the human race. She is the uncompromising foe of civil and religious liberty, and she will use all measures in her power to repress both. It was reported a few days ago that she had requested Turkey to expel all English and American missionaries. The report has not been confirmed. It is remarkable how often rumors of movements of Russia have been published, then denied, and at last proved true. However much Americans may dislike the arrogance which the British government sometimes displays, and the commercial superiority which she maintains, it may be regarded as a settled fact that the interests most dear to us have suffered a heavy blow in the defeat which has fallen upon Great Britain. Her loss of prestige is a loss to the human race. The United States may not be directly interested in the Eastern question, but this conflict, which has resulted so disastrously thus far to our mother country, has made the problems before our government more complicated and its future more difficult to forecast.

We cannot turn from contemplating these facts without a glance at the more hopeful view. Human hands which hold the destinies of empires are of short continuance. God is over all. Many times in history sudden and unexpected events have changed the fate of nations. We can only wait and pray and do our part to uphold righteousness, to plead for freedom from human tyranny and to extend the knowledge of the truth. Then we can trust the Supreme Ruler to guard his own and to carry his purposes to final triumph.

Prize prayers, the Christian Leader thinks, would be as appropriate as prize sermons for the Sunday newspapers. But judging from what we have seen of the sermons which won the prizes from the Newspaper Association, serve as figureheads at social functions to we doubt if competitive prayers would get a degree unknown elsewhere in the Union, more attention than the competitive sermons, and there are many who contend that if and we fear they would be addressed to the same kind of an audience.

Governor Greenhalge had spared himself same kind of an audience.

ORDERING ONE'S LIFE FOR CHRIST.

To be a Christian means to belong to Christ, and to belong to him means to give to one's life the same character which his had. Of course the conditions and surroundings of his earthly career were very different in some respects from those of our own. Yet the principles which ruled his may rule ours and will produce fruits similar in essential character, and, to some degree, in outward appearance. We always can ask ourselves what Jesus would think, say and do if he were now here in the body and in our circumstances, and, if we resolutely guide ourselves by the responses which an enlightened conscience makes to this question, we cannot go far astray. At any rate he will appreciate the rightness of our motive.

If we try to live thus, as he did, or would, live, our relations to others in every department of life will illustrate our imitation of him. Alike in the home circle and in the neighborhood, in the activities of the church, in the choice of pleasures, in the engrossments of business or professional life, in the quality of our patriotism and in the outgoings of our sympathies and helpful endeavors to the world at large, we shall be Christ's men and women, and sooner or later the fact will be recognized. Mere witness-bearing of this sort wins a blessing and it also exerts a mighty influ-And when its power is augmented by active, aggressive, yet discreet and loving, endeavor to win others to love and serve him, it is sure to reap a worthy harvest in due time.

Ought we not to realize to ourselves far more than most of us do what a privilege it is to have this opportunity and this power! Every person of any nobility of spirit shrinks from living a useless life and desires to be a positive force among men. Christ offers us the opportunity to exert a tremendous and eternal influence of the most beneficial sort if we will but choose to shape our lives after his. His Spirit also will aid us hour by hour. History abounds in instances of men and women who have made themselves great in this manner. - Each of us knows some who are succeeding more or less fully in the effort to do so. Why are we not all intent upon the same aim? The only true success is that secured by ordering one's life after the life of Christ.

CURRENT HISTORY.

Massachusetts's Dead Statesman

The death of Frederick T. Greenhalge, governor of the commonwealth of Massa chusetts, March 5, after a comparatively brief illness has shocked and saddened his fellow-Americans, for he was known far beyond the confines of Massachusetts as an executive of rare ability, a gentleman of culture and a Republican who thought for himself and expressed his thoughts with fervor and grace. Rarely has Massa chusetts lost an official so respected by all classes and parties, so beloved by its citizens, and had the Greenhalge family consented his funeral would have been a most imposing pageant. Massachusetts's governors of late have been called upon to

serve as figureheads at social functions to a degree unknown elsewhere in the Union, and there are many who contend that if Governor Greenhalge had spared himself more, confined himself to legitimate official duties, he would be living today. This opinion is so prevalent that the sorrow of the people is intensified as they reproach themselves with their selfishness and thoughtlessness. The commonwealth is fortunate in having so worthy and able a man as Lieut-Gov. Roger Wolcott to step into the place left vacant by Governor Greenhalge.

Governor Greenhalge's career is valuable for its revelations respecting the possibilities of American life. The son of an English mechanic, and born in England, he became governor of a commonwealth as American as exists. Born in the Church of England, he chose the Unitarian fold, and yet made his most bitter political and personal enemies by his fearless defense of the rights of Roman Catholics under the American Constitution. After serving a term in Congress, where he won notice by his intellectual ability rather than by his invariable wisdom, in due time (1893) he became governor of Massachusetts. And then, steadied by the responsibilities of his office, he began a career of indifference to partisanship or personal welfare which revealed rare courage and unusual devotion to the common weal. Obedient to the promptings of his conscience and the ideals of the Bible and of the fathers of American institutions, he as an executive exercised the veto power with an indifference to corporate greed or proscriptive military orders which won him the admiration of the commonwealth. while as a party leader he declared boldly against sectarian bigotry at a time when many other Republican leaders were pandering to it or dodging.

Spain and the United States.

A conference between committees of the Senate and the House has led to the acceptance by the Senate committee of the resolutions on Cuba which passed the House, and the Senate will probably ratify the action of its committee. No attempt to change the resolution from the concurrent to the joint form was made and, when finally adopted, it will have just as much weight with the President as the opinion of Congress has with him-no more and no less. Speeches made by Senators Hawley and Hale indicate that there are some men in the Senate who have not gone daft in pursuit of war. The Spanish minister in Washington seems to have demonstrated that Senators Sherman and Lodge, in making some of their charges, were not relying on data of the most trustworthy quality, and if he convinces them of their error they will owe some reparation to Spain and their countrymen, for their epithets and their denunciations of Spain and General Weyler seem to have had more to do with the popular indignation in Spain and the violence done to American consulates there than the position assumed by Congress. Recognition or non-recognition of the Cuban rebels as belligerents is one thing and rabid denunciation of Spain is another. It is quite probable that Spain is testing the feeling of other European courts respecting their willingness to aid her should she become involved with us, but her more pressing problems now are the suppression of the mobs and the Republicans that use the controversy

venting their unrest and partisan hatred, and the procurement of funds with which to carry on the war in Cuba. Martial law has been proclaimed in Valencia, and the universities at Madrid, Barcelona, Valencia and Granada, the Cadiz Medical School and the College of Surgeons at Madrid have been closed by the government in order to suppress if possible the most vociferous and dangerous of the agitators-the students. In Cuba the rebel general, Maceo, seems to have had no difficulty in eluding the Spanish forces, escaping from their traps and forcing his way back toward Havana, and General Weyler has just issued a new proclamation, calling on the rebels to submit within fifteen days or suffer severest punishment if captured.

Britain's New Navy; the British Blue-Book on Venezuela.

Great Britain's practical way of defying her enemies and preparing for the worst is revealed in the decision of the ministryaccepted without a murmur by the opposition-and voiced in the speech of the First Lord of the Admiralty in the House of Commons last week, wherein Mr. Goschen asked Parliament to increase the naval appropriations for the ensuing year from £8,500,000 to £14,000,000 and order the construction of five new battle ships, thirteen cruisers, twenty-eight torpedo boats, new docks at Gibraltar, vast supplies of ordnance and provide for the payment of a large increase in the navy's enlisted men. And this at a time when Great Britain has eight battle ships, twenty-one cruisers and forty torpedo boats now under construction. Mr. Goschen's recommendations were received with cheers, and subsequently indorsed by Lord Rosebery. No wonder the German emperor, seemingly bent on a clash with Great Britain, clamors for appropriations for new ships of war; no wonder British merchants enter with confidence upon investments of capital in far-away lands, sure that their property will be protected, whether on the high seas or on soil over which floats a flag other than the British.

The publication in London-and to some extent in this country-of the contents of the Blue-Book, edited by Sir Frederick Pollock, containing in its more than 400 pages the case of Great Britain in the dispute with Venezuela, has given satisfaction to those of the British who consider her case irrefutable. But it has not silenced the criticism of those who say, "If so strong, why the hesitation in the past about submitting the dispute to arbitration?" or the clamor of those who demand that Lord Salisbury must hasten to provide for an amicable settlement of the difficulty. An advance copy of this important document was sent at the earliest moment to our commission, which is expecting the receipt of a similar argument from Venezuela soon. With these briefs before them they can proceed to utilize the expert testimony which they have summoned, and their own power of discrimination. Professor Burr of Cornell University has been selected as an expert to aid the commission in massing historical evidence respecting European settlements in the disputed territory, and Justin Winsor of Harvard has just reported to the commission the result of his examinations of several hundred maps.

Italy's Reverse in Africa.

now are the suppression of the mobs and the Republicans that use the controversy with the United States as the pretext for should have gone toward strengthening her

bearing with greater ease her share of the burden imposed by membership in the Triple Alliance, Italy succumbed to the African colonial fever and laid claim to Tunis. France subsequently deprived her of this territory, and then she laid claim, England consenting, to the territory bordering on the Red Sea, including the district now known as Erythrea and the ancient empire of Abyssinia, an area including 637,000 square miles. Driven forward by her "Jingoes" in the attempt to colonize and corquer this territory, and contrary to the advice of her wisest statesmen, Italy has poured her troops into Abyssinis, meeting with reverses at the hands of the hardy mountaineers, derived no profit and incurred much debt by her administration of the colony of Erythrea, and incurred at every step of late the thinly veiled hostility of Russia, whose agents are now at work in Abyasinia, and between whom and King Menelek there seems to be a thorough understanding, based ostensibly on the sympathy that naturally exists between adherents of the Greek and the Coptic Churches. but really due to the diplomatic and political ends which Russia has in view. For the last six months the reports from Abvasinia concerning the progress of the Italian army of conquest have been far from flattering to Italian pride or reassuring to those who realized what failure meant. Not only have the Abyssinians all that courage and resolution commonly attributed to mountaineers, and all the advantage that comes from fighting a defensive battle among mountains where the enemy can be trapped at will, but they are supplied with the best of weapons. The Italians, on the other hand, have been poorly equipped, venality tainting the military as well as the civil service of Italy and bringing its inevitable curse upon soldiers as well as legislators and electors. It is not surprising, therefore, that in the recent battle at Adowa the Italians lost three thousand troops, sixty or more cannon, two generals, and sustained an overwhelming defeat. Nor is it surprising that since the news arrived in Italy there has been a state of affairs there bordering dangerously near on revolution. Premier Crispi and his cabinet have resigned despite the willingness of King Humbert to retain them in power. Marquis Rudini, who, when formerly premier, was lukewarm in his loyalty to the Triple Alliance and hostile to the African campaign, has come into power again, and the question of the hour is whether Italy is to persist in its endeavor to conquer Abyssinia and thus add much to its already staggering debt, or withdraw and acknowledge its error in beginning a career of colonization and conquest.

Back of this question, and even more momentous in their import, are the questions of the stability or instability of the Italian state, the threatened fall of the House of Savoy, the severing of the Triple Alliance and Italy's future relations with France, Great Britain, Austria and Germany. Thus far, though the popular wrath at official incompetency and venality has found vent in a most virulent, impressive way, there seems to be no reason for thinking that a charge from a constitutional monarchy to a republic will be made now or soon, but the statesmen of Europe realize that the battle of Adowa assailed, if it did not shatter, the Triple Alliance, and that a new deal and a

internal economy and qualifying her for bearing with greater ease her share of the burden imposed by membership in the Triple Alliance, Italy succumbed to the African colonial fever and laid claim to Tunis. France subsequently deprived her of this territory, and then she laid claim, England consenting, to the territory bordering on the Red Sea, including the district now known as Erythrea and the ancient empire of Abyssinia, an area including 637,000 square miles. Driven forward recasting of European affairs has begun and even now is under way. If France could be burder way. If France could be asks for everything and gives nothing in return," and Italy could be induced to turn toward France—a natural ally—rather than Germany, it might be possible to form a new alliance of Great Britain, France, Italy and Austria, which could hope to resist the onset of Russia in Eastern Europe and in Asia, which we describe elsewhere.

NOTES.

It seems unkind to remind the sultan that his promises to Miss Barton have not been redeemed in the form of *trades*. Will they ever he redeemed?

The House of Representatives of the Massachusetts legislature has wisely decided to reject the adverse report of the committee on liquor legislation, and has given the bill intended to grant local option to city wards a place on the calendar.

C. P. Huntington, the Pacific coast railroad prince, admitted before a Senate investigating committee last week that the Central Pacific Railroad had spent more than \$2,000,-000 during the last thirty years to influence legislation at Washirgton.

Mr. and Mrs. Ballington Booth have rented rooms in the Bible House, New York city, and begun to enroll their followers in the new organization, as yet unnamed. Cooper Union, New York city, was crowded with enthusiastic supporters last Sunday evening. The auxiliaries of this new organization will be enrolled under the name The Defender's League.

Sir Wilfred Laurier, leader of the Liberals and a French Canadian Roman Catholic, has virtually defied the hierarchy by his refusal to support the remedial bill now before the Dominion Parliament. His statement of his position and his attack upon Sir Charles Tupper and the Conservative party was a forensic effort of high order. Manitoba has heard from Ontario that she has the moral support of that Province, and in the Manitoba legislature notice has been given that, if the Dominion persists in forcing the issue, a commission will be called for to investigate and report on what Manitoba has gained or lost by entering the Confederation.

IN BRIEF.

Read what our English correspondent says on page 441 about the arrangements which are being made in England for our Pilgrimage next June. It is hardly probable that such an opportunity will be again provided, for a number of years at least. As the Columbia is one of the most popular of the ocean greyhounds, the demand for her rooms for that trip is very great, nearly all those not reserved for our party being already taken. It is important that those who are hoping to go on the Pilgrimage, who have not already booked, communicate with us promptly.

We regret that Mr. Dexter's absence in Europe prevents him from lending his valuable aid to the making of this issue. He will also be missed in the group of editorial workers, whose picture appears elsewhere.

This is the largest, and we are disposed to believe the most valuable, number of the paper ever issued.

Our next week's issue will present a picture of the late Charles Carleton Coffin with an article calling attention to his life and work.

An antidote to pessimism—the series of articles in this anniversary number on the world's progress during the last eighty years.

Dr. Quint had prepared an article of a reminiscent character for this issue, but invinci-

ble limitations of space compel us to defer its publication until next week.

One feature of The Recorder and Congregationalist we commend to the attention of all bookmakers and authors—it was thoroughly indexed from the very first.

"Ian Maclaren" has been made a D. D. by St. Andrew's University. Wait until he gets here next fall, and be prepared for the bestowment of an L. H. D. and an LL. D.

The Home Journal of New York city, in its issue of Feb. 26, celebrated fifty years of useful life since George P. Morris and N. P. Willis founded it in 1846, and gave it the motto, "We should do our utmost to encourage the beautiful, for the useful encourages itself." This week we pay tribute to Nathaniel Willis—the father of N. P.—and chronicle the evolution of a journal for which N. P. Willis occasionally set type and in which his earliest poems appeared. We congratulate The Home Journal on its vitality, virility and enterprise.

Eighty years ago this week the Boston Recorder reported a debate in the House of Representatives, in which Hon. James Tallmadge of New York State vainly tried to induce that body to prohibit the transportation or handling of mails on Sunday. He was defeated by vote of 100 to 35. Tcday Sunday labor in the post offices and postal service of the country is less than Mr. Tallmadge would have prophesied immediately after his reverse. It may not be reduced as much as it could or should be, but it is restricted by officials and by the personal interests of those within the service who dislike perpetual labor, and by public opinion, which never has clamored for Sunday door to door delivery though tolerating Sunday collections.

The officers and friends of the Congregational Home Missionary Society earnestly trust that the receipt of the Stickney legacy, which we announced last week, will not check the gifts of the people. This society has before it at present two distinct financial problems-how to make good the deficit of last year and how to meet the obligations of the present current year which closes March It still looks to the General Howard Roll of Honor for the discharge of the old debt, while the receipt of the legacy ought not to be considered by the churches as relieving them of the responsibility of fully supporting the regular work of the society, enabling it to enter upon a new year unembarrassed and with fresh courage.

Floods last week brought severe distress to many New England towns and cities where bridges, factories and homes were swept away. We are reminded that after such a storm a minister preached a sermon in a certain church, vividly depicting the destruction and terror caused by the flood and appealing for generous gifts to aid the sufferers. While the collection was being taken the choir sang, exultantly:

The waters gather, they rush along—thanks be to God!
The stormy billows are high—thanks be to God!
Their fury is mighty—thanks be to God!

As in music, so in the study of the Bible, some people seem to think it is discredited if its truths do not equally fit all times and circumstances.

Our congratulations to The Christian Leader of Boston in its new dress and new form The Church, the new Protestant Episcopal journal which is to voice the sentiments of Churchmen of the Massachusetts type, resembles The Oritic in form and typography, and is disposed to be tolerant toward the "sects," judging from No. 1. Our Day has passed from the control of Mr. Joseph Cook and become the property of Mr. F. L. Chapman, owner of The Ram's Horn, who has the promise of the regular aid of such men as Prof. R. T. Ely, Hon. Carroll D. Wright, Booker T. Washington

and Anthony Comstock in producing a religious monthly that will be as full of life and snap as The R:m's Horn. No. 1 under the new management is most creditable to its new proprietor. The death of Rev. Charles G. Fisher, proprietor and editor of the Reformed Church Messenger of Philadelphia, is a serious loss to the Reformed Church.

STAFF CORRESPONDENCE.



The face of Rev. Alexander Huntington Clapp, D. D., is familiar to many of our readers, particularly to the older generation. He was born among the hills of western Massachusetts, at Worthington, Sept. 1. 1818, gradnated at Yale College in 1842 and, after a theological course in the same city, was ordained Oct. 14, 1846. He has had but two pastorates, the first at Brattleboro, Vt., from 1846 to 1855, the second over the Beneficent Church, Providence, R. I., from 1855 to 1865. His was a fruitful ministry and one that bound him to his people by ties that have not ceased to hold their strength, though many years have passed since the outward connection was dissolved. In 1865 he yielded to the importunate call of the American Home Missionary Society, serving as its secretary from that date to 1877 and as treasurer from 1878 on to 1894. Since then he has been editor of the Home Missionary, the organ of the society. No inmate of the Bible House occupies a larger place in the esteem and affection of his fellow-workers and he is held in equally high regard in Congregational circles everywhere.

After more than twenty years' impersonal talk with The Congregationalist's readers the time seems to have come to drop for once the "pen name" and speak to these friends plainly face to face. And, ignoring for the time the passing events of the metropolis, it has been suggested that the writer indulge in a brief retrospect of the years in which he has been more or less familiar with this journal's history. If he be found too personal and garrulous, remember that he is far past the three-score and ten and is following the line laid down by "the manager."

The undersigned is indebted to The Congregationalist for associations that have brought him some of life's happiest and most profitable hours. Let him then speak here as grateful affection dictates. He will begin by owning to a strong and, he believes, a well-founded—as it has been a steadily deepening—liking for the paper from before the time of his own association with it.

Not becoming personally interested in re-

on religious newspapers. His earliest ideas of them were derived from The Congregationalist's grandfather, The Puritan, under the sway of Dr. Parsons Cooke. This may account for some things of which no more need be said. His first really warm practical interest in such reading came with his earliest pastoral care, in Brattleboro, Vt., where he found, as do all pastors, the need of just that help which a rightly conducted religious family paper can best That wide-awake, reading people needed no urging to welcome such a visitor to their homes, and their pastor's interest was quickened by a letter from Dr. Edward Beecher, then its editor, inviting him to become a regular correspondent from Vermont. Then began occasional contributions, until imperiled sight compelled him to leave that ideal, loving parish in 1853. They were resumed in Providence, 1855-1865, and a closer familiarity with the paper and its moving spirits came in these years with membership of the Winthrop Club of Boston, founded by Drs. Dexter and A. L. Stone, most of whose members were hand in glove with them in molding the character and shaping the policy of the new paper -new not merely by its recent "new birth," but still newer in its spirit and methods.

In 1865 began the writer's service at the Bible House, New York, whence occasional letters found their way to these columns until there came from the office a proposition for regular weekly letters and a free range over all departments of the paper. Then began—Oct. 14, 1875—steady work for these columns, covering, until other duties narrowed the circle, a wide and varied range of topics—editorials, book reviews, Sunday school lessons, etc., besides the weekly letter—till January, 1878, usually under the signature of "Winthrop," and since, until now, under that of "Huntington."

The time given to the work has, on his side, been well repaid. It has kept him in touch with the progress of the denomination in all lines. It has given pleasant and healthful variety to life that else might easily have run into monotonous routine. It has given some ground for hope that souls here and there may have found something more than the entertainment of a passing hour-some help in solving life's problems, in meeting its reverses, fulfilling its duties, resisting its temptations and reaping its rewards. It has brought him into friendly contact with many hundreds of ministers and private Christians whom it has been a pleasure, a profit and an honor to know. This fellowship in such a royal brotherhood he has increasingly felt to be one of life's chief prizes. Alas! how many of these does this hasty backward look find starred as already shining in the heavenly constellations.

Foremost among these naturally at this time stands the stalwart form and beams the genial face of Henry Martyn Dexter, whose acquaintance and friendship, though he was two classes in advance, had been enjoyed years before in Yale College. There he was one of the editors of the Yale Literary, in whose pages, through his encouragement, some of the writer's earliest attempts at putting his thoughts on paper were made. That kindly cherishing may have had something to do with the invitation to these columns.

How many happy visits to the editorial Dr. Dexter to its editorship.

sanctum up under the roof arise in memory. The cordial college hail, "Hello, Alec," and the old-time welcome to that little corner "den," with its one chair made for the time to do duty for two. May we not be farther apart in the hereafter!

Another, C. A. Richardson, never too busy with the endless work, nor too perturbed by the countless annoyances of a "managing editor's" office to give the most genial, smiling greeting of a friend to one who first met him in that office as a total stranger. Sharply critical, seeking from all contributors some near approach to his high ideal as to what the paper should be, he seemed to some cold and exacting, even imperious. By this writer he is remembered as invariably kind and lenient in his judgment. The most self-confident could not ask or receive fairer consideration, even from his present beloved and indulgent successor-and other members of the honored staff.

Personal familiarity with the re-creators of this journal enables the writer to say that no one idea was more constantly in their minds than that of adapting their work to usefulness in the family. It was deliberately agreed to leave to other publications their chosen special features—science, literature, controversy, entertainment—and to hold The Congregationalist true to the office of aiding pastors, teachers and working members of our churches in the Christian nurture of the households of their parishes.

Another urgent motive for the making anew of The Congregationalist was the felt need of a new style of defense of the gospel doctrines. The "Unitarian defection" was not so far away but that its advocates were very lively, and their teachings were heard in every home. To counteract their influence in "orthodox" families, it was seen that some more ready, nimble, mobile weapons were needed than the ponderous tomes of learned theologians, well suited to the training of candidates for the ministry; something more readable and winning for "the plain people" than were the bitter, rasping, hate rousing pamphlets of the professional controversialist. For these uses small arms are more effective than columbiads. What so well adapted to the desired end as was the weekly visitor to the household, treating controverted themes at once faithfully and kindly; valiant for the truth, but not harshly contentious; not swayed by various winds of dectrine; hospitable towards honest, independent thought, study and utterance—as hospitable, and only as hospitable, as the Bible is.

Another, and a foremost, object with these men was the unfolding, expounding and defense of the principles of Congregationalism. Many New England pastors, professors, church officers and members held strongly and lovingly to the Pilgrim doctrine and polity; but so many others felt that it was enough to enjoy, without disseminating the blessings inherited from the Fathers, that the young were growing up with little intelligent interest in and love for their precious birthright. Westward emigrants were learning its value by its loss; their efforts at planting our churches in the new country aroused inquiry and made converts, for whose instruction the new journal was just the needed thing. I's valiant yeoman's service in that line way. perhaps, the strongest attraction drawing

These men settled it, also, that their paper should persistently advocate all genuine reforms—in this line keeping ever at the forefront. Its strong advocacy of antislavery, temperance, social purity will be told by others in this issue—as should be also its stand for home and foreign missions, for Sunday schools, for the Union in the time of war, for education and a thoroughly qualified ministry, for the true Scriptural sphere of woman, for genuine revivals and now for the newest forward movements for lifting up the poor and degraded in our cities.

Nor should the present generation be allowed to forget the revolution this paper effected in the matter of book reviewing, by intelligence, candor and honesty making its literary department a trusted help to thousands unable to buy and read for themselves.

More than twenty years of this cherished connection ended, and less than three years lacking to round out life to fourscore-what wonder that the brain moves slowly and heavily and that the hand loses its cunning. Clearly the time is very near when another name than Huntington's must stand at the foot of these columns. That the place which soon will know him no more will be better filled cannot be doubted. That in all its departments improvements may be marked year by year through the lives of the present editors and a long line of worthy successors, making The Congregationalist, with the divine favor, an increasingly rich blessing to many generations, is the sincere prayer of

A. HUNTINGTON CLAPP.



Rev. Edward Franklin Williams was born at Uxbridge, Mass., July 22, 1832, graduated at Yale College in 1856, pursued his theological studies at three different seminaries, New Haven, Chicago and Princeton, graduating from the latter. The outbreak of the war led him South as an agent of the Christian Commission, and when the struggle was over he spent a year or two in Tennessee, as principal of the educational institution on Lookout Mountain. He was ordained Oct. 17, 1866, supplied churches in Rochdale, Mass., and St. Charles, Ill., and in 1867 took up his abode in Chicago, serving as pastor of the Tabernacle Church from 1869 to 1873, and of the South Congregational Church from 1873 to 1891. After his resignation he spent several years in travel and study abroad. Illinois College conferred upon bim, in 1881, the degree of Doctor of Divinity. Dr. Williams has given himself unsparingly to the service of good causes and may fairly be considered one of the makers of Congregationalism in the city of Chicago. Not only there, but throughout the West is he known and honored for his industry and for the strength and purity of his intellectual and moral qualities.

It is now more than sixteen years sixce Mr. C. A. Richardson asked the present Chicago correspondent to write a letter to The Congregationalist every week. At first little was reported except news from our own churches. Gradually the outlook widened, till now whatever concerns the kingdom of God anywhere in the West is not thought to be outside the department intrusted the Western editor. Sixteen years ago we had nine Congregational churches within the city limits. Now there are seventy. Dec. 11, 1882, the City Missionary Society was organized, under whose fostering care forty-nine churches have been called into life, twenty-one of them brought to self-support. These twenty self-sustaining churches last year gave \$3,700 to benevolence, and \$58,000 for their own expenses. Meanwhile the Bohemian Mission has been founded, and the work begun by Deacon C. F. Gates and Rev. Dr. E. A. Adams carried forward with ever increasing success.

The gratifying conditions of today are due to the wisdom of leading men in the First, New England, Plymouth and Union Park Churches, which from the very beginning of our era of expansion have been aggressive Christian institutions, ready to further any work of promise and with personal service and large gifts push it forward to success. The branch churches started by the First and Union Park Churches have grown to be powerful organizations, and although this duty of organizing new churches now rests with the City Missionary Society we do not forget that these great churches and their pastors blazed the path which later workers have followed. We have been extremely fortunate in having had but one superintendent for our City Missionary Society, Rev. J. C. Armstrong, and substantially but one board of directors, although the directorship has from time to time been enlarged in order to render it more representative. Mr. Armstrong has been able through his knowledge of the city and his relations to the churches to do for our city missionary work what few men ever accomplish in a long life.

But growth has not been confined to Chicago. Advance along similar lines has been quite as marked in St. Louis, Minneapolis, St. Paul, Detroit, Omaha, Denver and in towns and cities whose names had hardly begun to be heard at the beginning of the eighties. During this period Dr. D. H. Pearsons has inaugurated his campaign of education or college founding. By his gifts Beloit and the Chicago Theological Seminary have been made first-class institutions and a constituency created for them which will provide for them as their necessities increase in the future. Drury also, Yankton, Fargo, Colorado Springs, Knox and how many other colleges have been recipients of his generosity! More than all, how many youth of both sexes are indebted to him for the means by which they have obtained a liberal education. But what has been done by Dr. Pearsons is simply a beginning, the putting in place of foundations on which others will surely build. Whole States during these years have come into prominence like the Dakotas, while the growth in wealth in older States like

Wisconsin, Minnesota, Nebraska and Colorado has been almost beyond estimate. With this material prosperity we have constantly rejoiced at seeing that our churches and our schools and colleges were keeping pace.

But along with this outlook over the broad field which this Western post takes in are connected personal memories which are at once precious and sacred. The editor-in-chief of 1880 is, alas, no more with us. Neither is the managing editor, Mr. Richardson. Both have entered into their rest, never to be forgotten and honored by those who were associated with them in their work. Of both others will speak more fully than can be done in this brief letter. This may here be said, that no testimony to their worth which will be given by those who knew them more intimately than their Western representative can be more hearty than that which comes from his pen. Few men have ever been better fitted for the place they filled. As a manager of a great religious journal Mr. Richardson seemed to discern by intuition just what was wanted. As a Christian scholar of far larger acquirements than the majority of his friends suspected, as a historian of rare insight, as a writer of strong, convincing editorials, as a man who freely gave himself to serve others, Dr. Dexter has not had many equals.

In kindliness of feeling and sympathizing friendship and delightful companionship it would be difficult to say which of the two editors is deserving of the first place. It is enough that both gave to their Chicago associate a consideration far beyond his merits, but for which and the privilege of their friendship he will never cease to be grateful. That existing relations between the Boston force and the correspondent in Chicago are as friendly and delightful as in former years is only what might be anticipated from the character of the men who decide in their offices at No. 1 Somerset Street what shall make up the message which week by week they send out to the churches of our land.

For about six months in 1882, Dr. Arthur Little, now of Boston, then of the New England Church, Chicago, filled the writer's place during his absence abroad. Then came the well-remembered service rendered for nearly four years by Dr. Simeon Gilbert, so prominently and so long connected with the Advance. From 1891 to the summer of 1893, during an extended absence abroad, Rev. Q. L. Dowd of Winetka was responsible for the news which went East week by week from this metropolis. Since that date, with hardly an exception, the letters have borne a signature with which perhaps many have become only too familiar. To those of us who criticise our own work as if it were the work of others, it seems as if The Congregationalist had more than held its own, and were now a journal which no one who cares to be thoroughly in touch with all that concerns the denomination or the great religious movements in Europe and in the missionary fields can afford to do without.

That the wisdom of fourscore will continue to unite itself to the enthusiasm of youth through a long and increasingly prosperous and useful future is the firm conviction and earnest prayer of multitudes of the frierds of *The Congregationalist* in the West.

Chicago, March 5.

FRANKLIN.

FROM LONDON.



The London correspondent of The Congregationalist, Mr. Albert Dawson, is, as his picture indicates, a young man, whose career in journalism, covering now several years, has been a faithful and successful one. He is upon the editorial staff of the Christian Commonwealth and contributes every week a good portion of the material that brightens the pages of that ably conducted journal. Our readers have had an opportunity to appreciate his skill in preparing interview and character sketches through those already furnished us of Hugh Price Hughes, Robertson Nicoll, Professor Bruce, Professor McKenzie and others. Mr. Dawson is a fine specimen of the young men now coming forward to positions of responsibility and influence in England. He possesses the substantial qualities which we associate with men reared on the soil of Britain, but his wide sympathies and broad outlook prevent him from taking a narrow or insular view of men and move ments. The Congregationalist has endeavored in past years to maintain a high grade of service in its foreign correspondence. Mr. Dawson is an altogether satisfactory successor to those who have filled this position in former years.

An Assistant for Pastor Thomas Spurgeon.

Doubtless it was purely accidental that Dr. Pierson's immersion took place just eighteen days before the annual meeting of the Tabernacle Church, at which it was known an assistant minister would be chosen, and it is not to be supposed, as certain malicious persons suggest, that any over zealous friend of the American divine was responsible for the information kindly communicated to the London papers after his baptism and before the Tabernacle meeting, that "a feeling of intense disappointment" had arisen amongst "a large number of members of the church" at the proposal to appoint a certain gentleman-not Dr. Pierson-to the office. The anonymous "correspondent" felt it his duty to point out that "the present ministry needs strengthening," and that the church ought not to "run the risk of waning under purely evangelistic teaching," the one need being "a strong and experienced ministry." proposal, it was prophesied, would meet with "strong disapproval," and even if it did succeed it would "probably lead to the withdrawal of many more members from the church, which has already lost the sympathy and support of over 300 active workers during the last two years." "Over 300" must have been a misprint, for a trustworthy authority asserts that not a dozen active workers have withdrawn through want of sympathy with the present pastor.

"a large gathering of the influential members of the church at the meeting," that "by prayerful, peaceful, but yet firm, con-certed action" "reunion and complete accord" might be brought about and "the decay of the church and its work" "rendered impossible," was abundantly realized, though not exactly in the way the author of the ingeniously worded communication expected or desired; for the gentleman whose name had caused such "intense disappointment" to "a large number of members" was at the Tabernacle meeting on Feb. 19 elected assistant minister for twelve months with enthusiasm! Only six hands were raised in opposition to the 2,000 or more who voted for the resolution, which, "with the unanimous approval of the deacons and the hearty approval of the elders," was brought forward by Mr. Thomas Spurgeon, moved by the church treasurer, Mr. T. H. Olney, and seconded by Professor McCaig, one of the elders. "Never did a plot more ignominiously fail" is the enigmatical comment of an old and highly respected Tabernacle member and intimate friend of Mr. and Mrs. C. H. Spurgeon. N. B. Neither Dr. James Spurgeon nor Dr. Pierson, who take such profound interest in Tabernacle affairs, were present at the meeting, nor were their honored names once mentioned. Rev. C. B. Sawday, Mr. Spurgeon's new colleague, is an earnest preacher and zealous worker, who has had considerable success in the ministry and especially in evangelistic work. Since he left the Pastors' College he has, theologically, kept pretty closely to the Spurgeon line. He is some years older than Thomas Spurgeon.

The Position of the Tabernacie Church.

The comparatively slight decrease shown by the Tabernacle statistics might in any event have been expected, and it is surprising, in view of the trying circumstances through which the church has passed, that the diminution is not greater than it is. The additions during the year number 403, 130 being by baptism: the removals by death, transfer, etc., 460; net decrease, fifty-seven. With a present membership of 4.780 the Tabernacle Church can still claim to be the largest in the world. The financial return was satisfactory, the treasurer reporting a considerable balance in hand. It is not generally known that the whole of the free will offerings at the two Sunday services at the Metropolitan Tabernacle go to the Pastors' College, the seat rents and special collections for the purpose being applied to the support of the church. This arrangement worked satisfactorily during C. H. Spurgeon's life, but now that his powerful personality is removed it is not surprising that it is found to be a great drain upon the church. The college being in anything but a flourishing condition Dr. Spurgeon has generously relinquished £100 of the £300 yearly salary he agreed to receive on succeeding C. H. Spurgeon in the presidency, and, as he is not altogether a poor man and has a stipend from his church at Croydon, his good nature may prompt him to follow the unselfish example of his brother and decline to take a penny from the college funds.

Invitations to American Congregationalists.

A pleasing feature in connection with the arrangements for the reception in England of The Congregationalist Pilgrims is the cordial welcome offered by high dignitaries of Adams.

The pious wish of the paragraphist for the Church of England. Not only has the venerable Dean Bradley promised with great heartiness to meet and address the Pilgrims at Westminster Abbey and to show them over the Deanery, and Dean Farrar offered to conduct them over Canterbury Cathedral and give them tea at the Deanery, but the Bishop of Winchester has generously invited the party to lunch at Farnham Castle, which is in some respects the most famous of the ancient Episcopal homes and centers of England. Dr. Randall Davidson states that to him the pleasure of receiving them would be great, and he says he will most gladly do anything and everything in his power to facilitate the arrangements on the occasion of the visit to Winchester. which is about an hour's journey from his lordship's palace. The deans or other ecclesiastics in the cathedral cities on the route bave promised their co-operation and altogether it seems that the party is to be exceptionally favored.

Among Congregationalists the greatest interest is being shown in the forthcoming visit. For instance, Mr. J. H. Lloyd of Highgate, the donor of the pictures of Puritan divines in Mansfield College, has invited them to this ancient London suburb, which is crowded with literary and historical associations. Mr. Lloyd, who is author of the History of Highgate, has drawn up an attractive program, which includes a visit to Coleridge's house (the room in which he died would be shown by special permission), the house of Leigh Hunt, William and Mary Howitt, T. C. Hall, Dr. Sacheverell, Cromwell House (the residence of Ireton), Lauderdale House (where Nell Gwynne lived), the graves of Coleridge, Farraday, George Eliot, Mrs. Henry Wood, etc., lunch in the schoolroom of Highgate Congregational church (a 1662 foundation) and short addresses by leading Congregationalists. Unfortunately time may not permit the acceptance of all the privileges that are being offered. "The Americans are sure of a hearty welcome everywhere," says the London Daily Telegraph and the Newcastle Daily Leader hopes that the pilgrimage "will aid in producing a kindlier feeling between the people of the two great Englishspeaking nations."

ALBION.

It is an interesting and by no means insignificant fact that of the more than forty men who have contributed more or less to the editorial columns of the Recorder, The Recorder and Telegraph, The Puritan, The Christian Times, The Boston Reporter and The Congregationalist-those whose names are mentioned in the historical sketch published elsewhere in this number-all except three have been men educated at college. Yale has given fifteen, Williams six, Amherst and Dartmouth four each, Bowdoin and Brown University three each, and Harvard, Princeton, Western Reserve, Middlebury, Oberlin, Iowa, Rutgers and the University of the City of New York one each. For a time The Puritan Recorder had as its editors two men who were classmates at Williams. Today two men who were classmates at Yale are editors of The Congregationalist. Beginning with Sidney E. Morse, Yale, 1811, and so on down through E. D. Moore, S. H. Riddel, Edward Beecher, Henry M. Dexter, to the present editor-in-chief, Yale College has made itself felt in this as in so many other ways.

The first staff correspondence of the Recorder was a letter from Washington, D. C., describing the inauguration of John Quincy

Fourscore Years of Political Progress.

By Prof. Albert Bushnell Hart.



Prof. Albert Bushnell Hart, Ph. D., is a native of Pennsylvania. He graduated at Harvard in 1880; received his degree of Doctor of Philosophy three years later from the University of Freiburg, Germany. His success in historical investigation while a Fellow at Harvard and at Freiburg gained for him

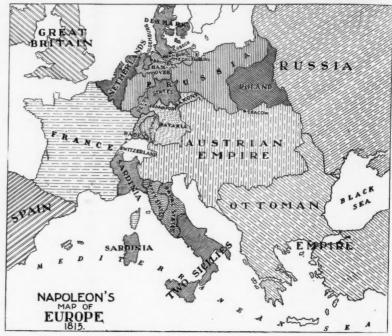
upon his return the honor of instructor of history at Harvard, and in due time he became assistant professor of history, a position he now holds. Professor Hart is the author of at least five well-known books on various aspects of American history. He represents Harvard University on the board of editors of The American Historical Review. As a citizen of Cambridge he has given invaluable service as a member of its board of education. He is a loyal member of the Shepard Memorial Church and prominent in the Cambridge Congregational Club. Of the younger American writers on American history few are his peers, and as a commentator on public affairs he has the authority that comes from thorough intellectual training and settled moral and religious convictions.

When the founders of the Boston Recorder in 1816 laid plans for their modest enterprise, did they realize that "old things had passed away and all things were become new"? Did they see that the world had just emerged from the conditions of two centuries previous and was girding itself for the most strenuous and eventful century of its history? The year 1815 marks the final reassertion of Europe against the self-centered despotism of Napoleon, and it marks equally the emergence of the United States from that place between the upper and nether millstone of European politics which led to the confused War of 1812. Each continent was, for the first time in almost a quarter of a century, left to peace and at last free from the traditional inter-linking of the affairs of the eastern and western hemispheres. The 4,000 issues of this paper since 1816 have recorded as much in eighty years as had happened in two centuries before.

Europe and America made up the active historic world in 1815. During eighty years have been added Australia, Africa and a part of Asia. Siberia, Burmah, China and Japan were then almost unknown regions; now they are brought within the sway or the influence of Western civilization. The enlarged space in which Europeans may dwell has given them immensely greater opportunities for commerce, for spoliation, for the spread of their principles. The population of Europe has sprung from 200 millions to 360; of European dependencies from perhaps 200 millions to 400 millions; and in America itself are fifteen millions more of European birth. We play with vast numbers as though they were counters. Five different countries in Europe could each put into the field an army larger than Xerxes's million, and at least four cities are more populous than was Rome at its greatest.

1895, he would have adjured it as the impossible work of English and German devas Belgium or Roumania, Servia or Bulgaria intellectual forces of its people for defense or Greece, no countries of Italy or Germany and offense, and for the arts of peace. Well or Austro Hungary. Where is the "Ger-

1815 the map of Europe as it was to be in Switzerland, Germany and Canada, and may be the future form of Australia and South Africa. Above all, Europe has awakils. In his lifetime there was no such thing ened to the necessity of drawing out the may this seem to future generations the



man Confederation," that cunningly devised scheme for making Austria regent for Why are Hanover and Hesse-Germany? Cassel, and the free city of Frankfort and most of European Turkey no longer on the map? On the other side of the world, what mean the dabs of Japanese lacquer on Korea and Formosa? And how come those Russian eaglets to hover over China? Why is the English "thin red line" again in Egypt and newly in Cyprus? What are all these enormous tracts upon the map of Africa and Australasia-Australia and New Zealand and New Guinea, South Africa, Transvaal, Congo Free State, Annam and Madagascai? It has been a nation building period, unexampled since the Crusades.

It has been also an era of great sovereigns-William I., Alexander II., Victor Emmanuel and Victoria; a time of mighty statesmen-Gladstone, the democratizer, Cavour, the first modern Italian, and Bismarck, the greatest of Germans since Charlemagne. Nor has this been a century of historical and material development alone. Never have dominant political ideas so enlarged and forced themselves upon mankind. Nationality, the conception of the common life and interest of a great people, has out of three splendid political ruins, Italy, Germany and Japan, created three of the world's greatest Powers. Republicanism has transformed France and invaded Italy. Democracy, the rule of the most, has permeated every western European country, and England most of all; and has all but cast slavery out of civilization. If to Napoleon could have been shown in Federation has built up three strong unions,

most stirring time in all modern history!

Every one of the changes which we have observed in Europe has been more vigorously at work in our own country. During eighty years the area of the Union has increased from 1,900,000 to 3,500,000 square miles; then there were but eighteen States, now there are forty-five. The vast Texan, Mexican and Alaskan annexations have successively widened our borders, and that insatiable Anglo-Saxon appetite for more territory, which we think so blameworthy in sister nations, has constantly demanded new areas of valuable wild lands for the settlers. It is this free land which has most attracted emigrants; it is this continental expanse which gives to the United States its unrivaled commercial situation and at the same time immunity from inva-

While our territory has nearly doubled since 1815, from about 8,000,000 our population has gone up to 69,000,000. This is not a mere aggregation like that of India or China, it is the greatest human power in the world. Of all Christian nations, only Russia has more people-and Russia is a poor country. Germany counts only 50,-000,000 and Great Britain only 30,000,000. Our unexampled growth has made possible great enterprises which depend upon a widespread constituency-railroads, rewspapers and universities. This constant rocket flight of our population has been sped by the steady pouring in of immigrants-7,500,000 in the last fifteen years. They add to our total; they add in greater proportion to our problems. They multi-

ply the strange races-already too numerous in 1815-and send peoples least like the Anglo-Americans. In our pardonable pride over our material greatness, we must not forget that it has thrown upon us a problem of city government with which so far we have not been able to deal, and that, now that the Government has no more good land to give away, there is certain to be an agitation for fresh annexations to be secured by diplomacy, by threats or by aggressive war.

In nothing have the last eight decades been more productive than in the growth of a strong national spirit in the United States. In 1815 nationality was at its lowest ebb since 1789. The War of 1812 had led to a dangerous sectional division; the North, South and West were separated by great distances and were conscious of diverging commercial interests. Above all, slavery had cast down an apple of discord and begun an "irrepressible conflict," capable neither of compromise nor of concession. New England was threatening virtual secession. South Carolina was entering on the course of protest which culminated in

Today the country is so far one that we almost forget in what States we live. Railroads and steamboats have not only brought Maine and Georgia nearer together than were Boston and Springfie'd in 1815, they have gridironed that immense interior which Jefferson predicted would not be peopled for a thousand years, and have bound it to the seaboard. In the process of union a great part has been taken by a kind of literature hardly known in 1815; the national newspapers and periodicals, secular and religious, carry the news and ideas of every section to every other. The despised "drummer" has been another unconscious The despised

in slavery, and I don't believe in secession, and I shall teach my students so."

Out of a great nation great men have sprung up. In 1815 Jefferson was still an oracle and Madison a sage; but Clay was the greatest man in the nation, and he continued a leader for thirty-five years. Webster and Calhoun were also just entering on their renowned careers. This "triumvirate" was made up of individual, trained and powerful statesmen. John Quincy Adams was to show himself a Puritan politician: Andrew Jackson was to give a warning of the danger of putting a great man in the wrong place; John Brown was to exemplify the Hebrew prophet in his protest against wickedness; and Abraham Lincoln was to make clear to the world what a man a republic can produce. When the country had need of them, great captains sprang up to defend her-Grant, Sherman, Thomas and Sheridan. The heroism of the people has been shown, where heroism was needful, in the unshrinking sacrifice of goods, happiness and life by men and womenwhen a great principle of honor and na, tional existence was at stake. Let it be remembered to the credit of this colossus of a republic that only once, in the shameful Mexican War, has it been deluded into fighting for plunder or prestige, or because somebody else was also powerful.

The achievements of the United States in this century have after all been moral rather than material. Plenty is speedily consumed; wealth goes up in smoke; great men pass away leaving their tasks incomplete; what survives is the ideal which is woven from generation to generation, the accumulated standards of what a nation should strive for. The foundation for our system of government was already laid in 1815, but the architects knew not as yet what the superstruc1815. It has been our later task to apply it to rich commonwealths studded with rich cities, abounding in rich men; and to perfect the political machinery necessary for giving effect to republican government on the largest scale. The only significant failure is in those unhappy cities and States where the machinery is so complete that voters and legislators humbly follow the will of that untitled monarch, the political

In democracy the United States has completed the work already laid out by Jeffer-In 1815 both Massachusetts and Virginia had still a property qualification for voters, and great inequalities of representation. To our experience chiefly the world owes the idea that every man has an equal influence in his government; that property has no claim to representation; and that the final force in the State is concentrated public opinion. If we have gone too far in admitting on easy terms the foreigner and the ignorant native, it is a generous fault and not irreparable. We might wish that the democratic idea did not hold all men equally capable of public office. We may still hope that democracy will not insist upon the referendum-that device for governing great communities by standing town meetings. Whatever the faults of democracy, it has been the crowning service of the United States to show that they are less than the faults of any other system, and that it can be applied with peace and honor to a great nation.

Perhaps democracy might have been less successful but for the principle of federation. In 1815 a hitherto unknown kind of Federal Government had been in successful operation for forty years in the small and weak United States. No one could then be sure that the same principle would work in a nation of enormous area and population, made up of States soaked in democracy. Eighty years have proved that such a Federal Government is practicable, and that the system can bear the necessary strain of unwieldy cities, overweighting the States in which they lie; and the unnecessary strain of frontier mining camps admitted to the full privileges of statehood before they can protect life and property. The United States has thus solved the problem of a government strong and vet decentralized. The lesson has been followed by Germany and Switzerland, and is destined to find further acceptance.

These are great achievements - all the greater because they have not been gained, as in France, by the stunting of the individual. Except Germany there is hardly a country in the world which makes such a systematic effort to put in action all the intellectual and physical forces of its people; and to Germans is now denied the of individual opinion. The Americans right have shown themselves an inventive people, not only in machinery to hasten communication, increase wealth and quicken intelligence, but in devices for bringing to pass their political ends. Eighty years ago we had not a university and there was no system of efficient free schools in any State of the Union. Now both our common city schools and our universities will compare favorably with those of any country.

American protection of the weak has been another great service to the century. Institutions for the delinquent and the defective multiply: the national organizations to fight slavery have suggested similar sccieties for



the same wares, jokes and standards from Eastport to Los Angeles. When slavery was struck down the great obstacle to national unity was destroyed, and now the president of a Southern university, the son of a slaveholder, can say: "I don't believe

nationalizing instrument; he has distributed ture was to be. These ideals are in the main the same central conceptions of republicanism, democracy, federation and individuality which have characterized the century in Europe, but they are even more deeply graven in our history.

Republicanism was an easy principle in

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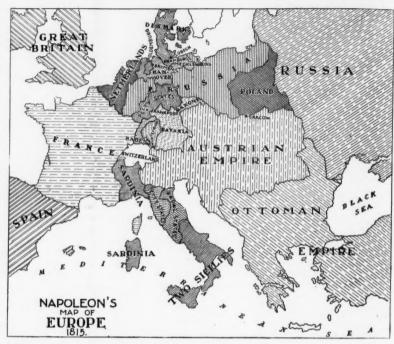
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Prof. Albert Bushnell 1815 the map of Europe as it was to be in Switzerland, Germany and Canada, and 1895, he would have adjured it as the impossible work of English and German devils. In his lifetime there was no such thing as Belgium or Roumania, Servia or Bulgaria or Greece, no countries of Italy or Germany or Austro Hungary. Where is the "Ger-

may be the future form of Australia and South Africa. Above all, Europe has awakened to the necessity of drawing out the intellectual forces of its people for defense and offense, and for the arts of peace. Well may this seem to future generations the



man Confederation," that cunningly devised scheme for making Austria regent for Germany? Why are Hanover and Hesse-Cassel, and the free city of Frankfort and most of European Turkey no longer on the map? On the other side of the world. what mean the dabs of Japanese lacquer on Korea and Formosa? And how come those Russian eaglets to hover over China? Why is the English "thin red line" again in Egypt and newly in Cyprus? What are all these enormous tracts upon the map of Africa and Australasia-Australia and New Zealand and New Guinea, South Africa, Transvaal, Congo Free State, Annam and Madagascar? It has been a nation building period, unexampled since the Crusades.

It has been also an era of great sovereigns-William I., Alexander II., Victor Emmanuel and Victoria; a time of mighty statesmen-Gladstone, the democratizer, Cavour, the first modern Italian, and Bismarck, the greatest of Germans since Charlemagne. Nor has this been a century of historical and material development alone. Never have dominant political ideas so enlarged and forced themselves upon mankind. Nationality, the conception of the common life and interest of a great people, has out of three splendid political ruins, Italy, Germany and Japan, created three of the world's greatest Powers. Republicanism has transformed France and invaded Italy. Democracy, the rule of the most, has permeated every western European country, and England most of all; and has all but cast slavery out of civilization. Federation has built up three strong unions, most stirring time in all modern history!

Every one of the changes which we have observed in Europe has been more vigorously at work in our own country. During eighty years the area of the Union has increased from 1,900,000 to 3,500,000 square miles: then there were but eighteen States. now there are forty-five. The vast Texan, Mexican and Alaskan annexations have successively widened our borders, and that insatiable Anglo-Saxon appetite for more territory, which we think so blameworthy in sister nations, has constantly demanded new areas of valuable wild lands for the settlers. It is this free land which has most attracted emigrants; it is this continental expanse which gives to the United States its unrivaled commercial situation and at the same time immunity from inva-

While our territory has nearly doubled since 1815, from about 8,000,000 our population has gone up to 69,000,000. This is not a mere aggregation like that of India or China, it is the greatest human power in the world. Of all Christian nations, only Russia has more people-and Russia is a poor country. Germany counts only 50,-000,000 and Great Britain only 30,000,000. Our unexampled growth has made possible great enterprises which depend upon a widespread constituency-railroads, revspapers and universities. This constant rocket flight of our population has been sped by the steady pouring in of immigrants-7,500,000 in the last fifteen years. They add to our total; they add in greater proportion to our problems. They multiply the strange races—already too numerous in 1815—and send peoples least like the Anglo-Americans. In our pardonable pride over our material greatness, we must not forget that it has thrown upon us a problem of city government with which so far we have not been able to deal, and that, nowthat the Government has no more good land to give away, there is certain to be an agitation for fresh annexations to be secured by diplomacy, by threats or by aggressive war.

In nothing have the last eight decades been more productive than in the growth of a strong national spirit in the United States. In 1815 nationality was at its lowest ebb since 1789. The War of 1812 had led to a dangerous sectional division; the North, South and West were separated by great distances and were conscious of diverging commercial interests. Above all, slavery had cast down an apple of discord and begun an "irrepressible conflict," capable neither of compromise nor of concession. New England was threatening virtual secession. South Carolina was entering on the course of protest which culminated in 1861.

Today the country is so far one that we almost forget in what States we live. Railroads and steamboats have not only brought Maine and Georgia nearer together than were Boston and Springfle'd in 1815, they have gridironed that immense interior which Jefferson predicted would not be peopled for a thousand years, and have bound it to the seaboard. In the process of union a great part has been taken by a kind of literature hardly known in 1815; the national newspapers and periodicals, secular and religious, carry the news and ideas of every section to every other. The despised "drummer" has been another unconscious

in slavery, and I don't believe in secession, and I shall teach my students so."

Out of a great nation great men have sprung up. In 1815 Jefferson was still an oracle and Madison a sage; but Clay was the greatest man in the nation, and he continued a leader for thirty-five years. Webster and Calhoun were also just entering on their renowned careers. This "triumvirate" was made up of individual, trained and powerful statesmen. John Quincy Adams was to show himself a Puritan politician; Andrew Jackson was to give a warning of the danger of putting a great man in the wrong place; John Brown was to exemplify the Hebrew prophet in his protest against wickedness; and Abraham Lincoln was to make clear to the world what a man a republic can produce. When the country had need of them, great captains sprang up to defend her-Grant, Sherman, Thomas and Sheridan. The heroism of the people has been shown, where heroism was needful, in the unshrinking sacrifice of goods, happiness and life by men and womenwhen a great principle of honor and na, tional existence was at stake. Let it be remembered to the credit of this colossus of a republic that only once, in the shameful Mexican War, has it been deluded into fighting for plunder or prestige, or because somebody else was also powerful.

The achievements of the United States in this century have after all been moral rather than material. Plenty is speedily consumed; wealth goes up in smoke; great men pass away leaving their tasks incomplete; what survives is the ideal which is woven from generation to generation, the accumulated standards of what a nation should strive for. The foundation for our system of government was already laid in 1815, but the architects knew not as yet what the superstruc-

1815. It has been our later task to apply it to rich commonwealths studded with rich cities, abounding in rich men; and to perfect the political machinery necessary for giving effect to republican government on the largest scale. The only significant failure is in those unhappy cities and States where the machinery is so complete that voters and legislators humbly follow the will of that untitled monarch, the political

In democracy the United States has completed the work already laid out by Jeffer-In 1815 both Massachusetts and Virson. ginia had still a property qualification for voters, and great inequalities of representation. To our experience chiefly the world owes the idea that every man has an equal influence in his government; that property has no claim to representation; and that the final force in the State is concentrated public opinion. If we have gone too far in admitting on easy terms the foreigner and the ignorant native, it is a generous fault and not irreparable. We might wish that the democratic idea did not hold all men equally capable of public office. We may still hope that democracy will not insist upon the referendum-that device for governing great communities by standing town meetings. Whatever the faults of democracy, it has been the crowning service of the United States to show that they are less than the faults of any other system, and that it can be applied with peace and honor to a great nation.

Perhaps democracy might have been less successful but for the principle of federation. In 1815 a hitherto unknown kind of Federal Government had been in successful operation for forty years in the small and weak United States. No one could then be sure that the same principle would work in a nation of enormous area and population, made up of States soaked in democracy. Eighty years have proved that such a Federal Government is practicable, and that the system can bear the necessary strain of unwieldy cities, overweighting the States in which they lie; and the unnecessary strain of frontier mining camps admitted to the full privileges of statehood before they can protect life and property. The United States has thus solved the problem of a government strong and yet decentralized. The lesson has been followed by Germany and Switzerland, and is destined to find further acceptance.

These are great achievements - all the greater because they have not been gained, as in France, by the stunting of the individual. Except Germany there is hardly a country in the world which makes such a systematic effort to put in action all the intellectual and physical forces of its people; and to Germans is now denied the of individual opinion. The Americans right have shown themselves an inventive people, not only in machinery to hasten communication, increase wealth and quicken intelligence, but in devices for bringing to pass their political ends. Eighty years ago we had not a university and there was no system of efficient free schools in any State of the Union. Now both our common city schools and our universities will compare favorably with those of any country.

American protection of the weak has been another great service to the century. Institutions for the delinquent and the defective multiply; the national organizations to fight slavery have suggested similar societies for



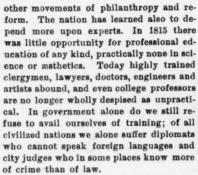
nationalizing instrument; he has distributed the same wares, jokes and standards from Eastport to Los Angeles. When slavery was struck down the great obstacle to national unity was destroyed, and now the president of a Southern university, the son of a slaveholder, can say: "I don't believe

ture was to be. These ideals are in the main the same central conceptions of republicanism, democracy, federation and individuality which have characterized the century in Europe, but they are even more deeply graven in our history.

Republicanism was an easy principle in

Eighty Years of Christian History.

By Bishop John F. Hurst, LL. D.



The greatest merit of the United States is perhaps its sturdy individualism-the recognition of the right of every man to choose the career in which he may hope to excel: the right of free movement and of free trade everywhere within our boundaries. Vet in at least three directions that priceless individualism is now endangeredby socialism, which would compel men to renounce their powers; by dependence on government for support or subsidy, which bribes men to shut off the steam of their own energy; by the force of a crushing public opinion, which will have no king but the Cæsar of its own caprice. To believe that any of them can prevail over the cause of America's greatness is to disbelieve in human character.

In 1798 President John Adams prophetically characterized his country as "a great, free, powerful and independent nation." It has been great in its size, its numbers and its statesmen. It has been made powerful by its strong national spirit. It has remained free through its own vivifying principles. It is independent because it has chosen to be like its people-individual, to keep out of complications with other Powers. They have their policies of colonization and self-defense; we have fortunately all our colonies within our borders-Arizona and Oklahoma and Alaska-and our worst foreign enemies are voters in our cities. To defend our lives, our country and our principles of self-government we would fight and could never be conquered; but our greatness depends on national character and not on our readiness to provoke or accept unnecessary conflicts.

Good citizenship means the maintenance of the principles of the Bible in individual lives and in social relations. These principles are best learned from the Bible itself. The most direct and effective way to promote good government is to extend the study of the Holy Scriptures. It may seem a small thing for a man or woman to teach a class in Sunday school as compared with discussing the principles of moral and social reform in citizens' clubs. But the more conspicuous work would avail little if the other were not faithfully done. The first necessity of a republic is to teach its citizens the rights, duties and responsibilities of citizenship. These they could never learn if the sense of personal responsibility to God were lost. The Bible in the hearts, homes and communities, its precepts inculcated and applied in all social relations, is the surest safeguard of our liberties. Those who live its teachings and impress them on others may not attract much notice, but they may well be grateful for the privilege of exerting great influence to the highest ends. The best service to our country is

Bishop John F. Hurst, D. D., LL. D., is the scholar, the man of encyclopedic information on the Board of Bishops of the Methodist Episcopal Church, and was selected by that body to stand as its representative at the national capital and foster the interests of the proposed American

University. He graduated at Dickinson College, Pennsylvania, in 1854 and studied theology at Halle and Heidelberg. From 1871 to 1880 he served first as professor of historical theology and then as president of Drew Theological Seminary, Madison, N. J. There are few men in this country more conversant with the latest thought of Europe on religion or metaphysics, and few better informed on the history of the Christian Church. Hence he is competent to write with authority on the subject handled in the accompanying article.

The nineteenth century opened with a great spiritual awakening, the revival of 1797-1803. During this time of intense religious activity over 150 churches in New England alone were greatly quickened, while their membership was multiplied. The movement extended to the West, where it produced a profound impression on all classes and especially on the aggressive Scotch-Irish population of Kentucky and Tennessee. During the last quarter of the eighteenth century the skeptical spirit had prevailed in the highest schools of learning in the Atlantic States, a result largely due to the popular example of Thomas Jefferson, who, after his residence at the court of France, was with good ground understood to represent the deistical spirit prevalent in that country and throughout central Europe. The revival was, in fact, the one great dominating force which destroyed the skeptical spirit then threatening the spiritual life of the country. It first gave to the young American church a supreme confidence in the fulfillment of its grand mission without aid from the treasury of either the State or the general government. It imparted an impulse to extend both the intelligence and spiritual life of the East as far away to the West as our new population might make its venturesome path, and to carry the light of the gospel across seas to heathen lands.

The revival took a firm hold on all the leading colleges. While Yale could count among its students only about a dozen who professed to be Christians seventy-five were now added, about one half of whom entered the ministry. In Dartmouth, Williams, Princeton and other institutions were similar gratifying results. From that time until the present the American university and college have been prompt to respond to the call of the church in its most aggressive and exalted movements.

missions.

Is the surest safeguard of our liberties. Those who live its teachings and impress them on others may not attract much notice, but they may well be grateful for the privilege of exerting great influence to the highest ends. The best service to our country is indians within its own territory, but now faithful teaching of the truths of the Bible.

Bishop John F. Hurst, began to send missionaries into all heathen. D. D., LL. D., is the countries.

The first Home Missionary Society of the Congregationalists was organized in Connecticut in 1774, and those of the Presbyterians in New York and New Jersey in 1789 and 1796, and that of the Congregationalists of Massachusetts in 1799. In England the Baptist Missionary Society was organized in 1792, the Church Missionary Society in 1799, the London Missionary Society in 1795, the Moravian Missions in 1732 and the Society for the Propagation of the Gospel in 1701. Except these five, all the British missionary societies have been organized since 1810. Both in England and America, therefore, it may be said, that the great missionary societies, as a whole, were in their first strength and glow, and all the other great societies had their origin during the present century. In 1806, when Samuel J. Mills and other students of Williams College took refuge beside a haystack, and pledged themselves to carry the gospel to the heathen, saying, "We can do it if we will," the fire on the missionary altar of the American church was kindled and has burned more brightly ever since.

Protestants of Europe had hitherto labored chiefly in India, Greenland, the West Indies and along the Atlantic Coast of the American Continent. But the time now came when the missionary horizon was suddenly extended beyond all precedent, and all lands became one inviting field. So great has been the progress that the picture of missionary life is today fascinating bevond description. New lands are being opened by providential intervention, and all heathen countries are being reached by laborers from the European and American churches. New languages are being brought within organized rules. Bishop Hannington alone, for example, reduced twenty of the South Pacific languages to grammatical form. The Bible has been, or is being, translated into 375 languages.

The present condition of missionary labor is about as follows: The whole number of missionaries sent out by American societies is 1,469 males, 2,043 females; the number of native laborers employed, 14,766; the number of churches, 3,019; communicants, 397,252. Of these, 36,600 were added in 1895. The number of pupils under instruction, 193,816; the amount of contributions by natives, \$590,393; the total income of the societies, \$5,006,809. From the missionary societies of Great Britain there are 2,991 males; 2,238 females; 38,874 native helpers; 312,297 communicants, of whom 25,678 were added last year. There are 502,520 pupils under instruction. The home income of those societies is \$5,625,593; the foreign income is \$1,065,655. The German missionary societies have 550 male and 399 female missionaries; 3,518 native helpers; 100,761 communicants, and their income is \$568.411. The total number for all Protestant missions is 6,355 male and 5,219 female; making a total of 11,574 missionaries. They have 70,033 native helpers; 1,157,668 communicants, and their income is \$14,441,807. The oldest of the American societies, the American Board, was organized in 1810, so that all this work is within the scope of eighty five years. When we think of these astonishing results of missionary effort

there is good ground for believing that by the end of another century there will be no language of the earth into which the Bible will not have been translated, and no considerable portion of the population which will not have heard and accepted the gospel.

CHRISTIAN UNION.

All the great successful measures toward Christian union are of recent origin. The British and Foreign Bible Society and the American Bible Society, founded respectively in 1804 and 1816, are societies which represent nearly all the great Christian confessions in both Great Britain and the United States, and have been the means of drawing nearer together Christians of every The combined annual receipts of the British and Foreign Bible Society, the American Bible Society and the National Bible Society of Scotland are about \$1,811,-100 and the total annual circulation of the three societies last year was 6,122,882 copies, to which should be added the circulation of about sixty other Bible societies and the sales of the great trade Bible houses. For three centuries after the German Reformation the Protestants on the Continent were divided between the Lutheran and the Reformed confessions. The first significant measure toward harmony was the union of the Lutheran and Reformed confessions in Prussia under King Frederick William III., the result of which was that the Evangelical Union became the State Church of Prussia. With the new century there seems to have arisen a universal desire to look less on the differences than on the unities of the faith. As the century advanced the desire for union became more intense.

The Evangelical Alliance, founded in 1846, has become a powerful agency in bringing all Protestant churches into closer fellowship. Its sessions, generally in Europe but the notable one of 1873 in New York, have been occasions of spiritual power, and new light has been cast on the achievements and aspirations of the whole body of believers. The Young Men's Christian Association, founded in London by George Williams in 1844, is a non-sectarian organization and has nearly a half-million of members. The Sanitary and Christian Commissions, organizations which arose out of the necessities of the Civil War, proved a strong bond for the union of nearly all the great religious bodies in the years of the nation's greatest anguish and peril.

In 1886 the bishops of the Protestant Episcopal Church presented to the General Convention a plan by which it was thought that the various denominations might take initial steps toward organic union. This plan was indorsed by the convention and has been submitted for adoption to the various churches. Its general basis is: The Apostles' and Nicene Creeds as an expression of doetrine; the Bible as the rule of faith; the sacraments of baptism and the Lord's Supper; and the historic episcopate. In some directions the overtures have been cordially received, and in others the welcome has been cold. The one chief difficulty has been the historic episcopate.

THE GREAT REFORMS.

Many strong protests against slavery were made in the eighteenth century in the colonies both north and south, but, as the century drew toward its close, slavery beStates, where it was regarded as an industrial necessity. The agitation centered in New England. The Methodists in 1784, the Presbyterians in 1793 and 1794, and the Congregationalists and Quakers continually spoke with loud voice against the evil. Birney and Pillsbury declared that the churches were responsible for its existence. Though Boston became the chief center of the discussion, eloquent men and richly gifted women in various parts of the country gave themselves to the great cause. The martydom of Lovejoy in Illinois in 1837 first inspired the heart and opened the lips of Wendell Phillips, while the Fugitive Slave Law of 1850 brought Theodore Parker from his obscurity into his immortality. Bryant, Longfellow, Lowell, and Whittier most of all, were the sweet minstrels of the great crusade. Lydia Maria Childs, Lucretia Mott, Abby Kelly, Harriet Beecher Stowe and Julia Ward Howe quickened the national pulse by their burning words. But deeds took the place of speech. In the very midnight of the Civil War, Abraham Lincoln, on Sept. 22, 1862, signed the death warrant of both American and universal slavery by his Emancipation Proclamation.

In legislation, and as a direct result of Christian sentiment, two most important reform measures have been adopted-the prohibition of polygamy in Utah by the Edmunds Law and the pacific and humanizing method of treating the Indians. control of the Indians is now conducted in a kindly spirit, and such schools as those at Hampton and Carlisle have existed long enough to prove that the Indian, give him sufficient time, can be educated in all the arts of peace and dutiful citizenship.

IN BEHALF OF THE YOUNG.

One of the strongest types of the advancing church on both sides of the Atlantic has been the increased interest in behalf of the young. The Sunday school was a novelty at the beginning of the present century, but it has taken a deep hold on all the the Christian communions. The growth of organized Sunday school instruction, the International Lessons adopted by committees of the large denominations and the development of normal instruction have converted the formerly irregular, work of the Sunday schools into a systematic and farreaching service. The Chautauqua method of using the summer months for study in all departments of human learning has had the effect of giving an inspiration to young people to take up the full curriculum in the college and university. The great excellence of the Chautauqua movement, which now belongs alike to Protestantism and Romanism, has been that it has inspired and strengthened successful study in both Europe and America.

The Young People's Society of Christian Endeavor, organized by Rev. F. E. Clark, D.D., in 1881, emphasizes loyalty to one's own church as one of its cardinal principles, but has interdenominational features which give it a unique and splendid advantage. It has had the effect of developing a deeper religious feeling and an intense activity in evangelistic work. It has no denominational limits and has advanced with wonderful progress, now numbering a membership of 2,600,000. Its anniversary occasions are of such character as to produce a profound impression upon the entire American church.

are grouped into agencies for spiritual and intellectual activity. The Epworth League is operating in nearly all branches of American Methodism, and now numbers 1,500,000 members. The Protestant Episcopal Church has its own vigorous and successful Brotherhood of St. Andrew. It is difficult to tell just how far this movement of the Christian young people is likely to affect the ecclesiastical life of the country. If only proper measures are observed for their intellectual culture, and wise leadership is employed in their literary and religious activities and in their limitations of amusements, it is fair to assume that the church of the future is to receive an impulse from its young people such as has never before been possible.

PHILANTHROPY.

A fine sense of the stewardship of money has been a striking phenomenon of the ecclesiastical life of the present century. During the early period of our national history the American people were poor and their chief practical concern was to gain sufficient means for comfort and education. At the time of Washington's death, 1799, he was reputed to be the richest man in the United States, but, compared with the vast fortunes that have been amassed since, his wealth was a mere trifle. One of the chief forms in which our people have expressed their benevolence has been the founding of institutions of learning. These have come rapidly and in great numbers. In the Southern States, on account of the great need arising out of the Civil War, Peabody, Slater, Vanderbilt and others, as individuals, and the various denominations, especially the Congregationalists and the Methodist Episcopalians, have sent forth teachers and money sufficient to educate, in the professional and industrial schools, an incalculable number of young people, both white and colored. The Northern States. however, have been the chief scene of educational benefactions.

Forty years ago there was scarcely a wellendowed college or university in the United States, but now so much wealth has been bestowed in buildings and endowments that the close of the nineteenth century witnesses not less than twenty institutions of immense wealth and boundless facilities. It is safe to say that within the last thirty years 100 millions of dollars have been given for the buildings and endowments of institutions of learning in the United States. No less growth has been made in European education. Beyond the Atlantic the universities of London, Oxford and Cambridge have received new impulse, but their growth has come less from private benefactions than from the treasury of the state. The universities on the continent of Europe have advanced least of all. The educational lesson of the century is that money flows scantily from private benevolence when the state makes itself the sponsor for the highest forms of education.

THE LIBERALITY, SO CALLED, OF ROME.

In 1871, when Garibaldi and Victor Emmanuel marched into Rome, the temporal power of the papacy, which had been an excrescence on European civilization for a thousand years, went down once and forever. Rome is always masterful in devising remedies for recuperation. Jesuitism was her first thought to cure the territorial limita-A number of denominations have their tion produced by the Reformation. So came strongly intrenched in the Southern own societies, by which the young people when the temporal power of the papacy

was destroyed, immediate measures were adopted to cultivate closer relationship with the general aggressive movement of the time. Overtures began to be made through frequent encyclicals and other patronizing offers to Protestants for a welcome home to the dear Roman fireside. In national crises the hand of Leo XIII. goes quickly out to offer solution for all the ills of our misbehaving planet. America, how-ever, takes the palm. A Roman legate, Satolli, has been sent to Washington both to do and to report. He has succeeded in his strolls among the Roman campfires in awakening much hostility. He has, however, been rewarded for his official activity by the cardinal's beretta, which must be understood as a sweet prophecy of his return to Rome, to the relief of the factions in America. The prevailing text in the Roman Catholic preachments of the present time is intense American patriotism, and who knows but that the time will come when St. George of Mt. Vernon will appear on the Roman calendar?

It must be confessed, however, by all Protestant observers, that, apart from all humorous phases of the new developments, there has really been a much larger view among Roman Catholics than ever before. The Old Catholics, with Bonn as a center and Döllinger of Munich as their great representative, have brought to the Roman Catholic Church as a system a new breadth of vision. Their program was a protest against the extreme conclusions of the Vatican Council. Père Hyacinthe of Paris was for a time a most attractive preacher. He attempted the contradiction of opposing Rome, and yet claiming to remain within its fold. His little handful of adherents have enjoyed his eloquence and winked at the impossibility.

PREACHERS AND PREACHING.

In England great inspiration had been given to preaching by the labors of the Wesleys and Whitefield, and by the remarkable career of Simeon of Cambridge. For the first time since the Reformation preaching was brought out from the cold and Gothic retreats of the English cathedrals into the bright sunlight of the marketplace and the field. In some parts of Ireland and in po tions of southwestern England, the preaching of the itinerants was such a novelty that the multitudes were attracted for their first hearing much more by curiosity than by any other one impulse. The new century has witnessed a great increase in the fervor of the clergy of both the Established and the Dissenting churches. The names of Robert Hall, Robertson, Spurgeon, Panshon and Liddon prove the cosmopolitan character of the English pulpit and mark the return of the Elizabethan era and golden age of English preaching. The power of the American pulpit, so pronounced during the colonial and early national periods, has been steadily maintained and has put upon the list of preachers held in world wide honor the names of Kirk, Payson, Cheever, Lyman and Henry Ward Beecher, Simpson, Bethune, Brooks, Bushnell, Chapin, Williams and many others.

TRACTARIANISM.

One of the greatest movements in any period of English ecclesiastical history was Tractarianism. Pusey, Newman and Keble were its chief promoters. Their purpose was to reproduce the earlier theology of

the Christian Church as a force to bring back a purer and stronger life to the Anglican Church. The pen of John Henry Newman, as tireless as his own massive brain. gave a blow to the unity of the Anglican Church which shook it from center to circumference. These men wrought within a narrow circle, each contributing a strength that the others had not, and started trains of thought which are constantly reappearing. Newman, finding himself no longer at ease within the Protestant fold, entered the Roman communion. Pusey and Keble remained true to the Establishment. As one sums up the entire career of Newman, he is compelled to admit that his Protestant swan song, "Lead, Kindly Light," is one of the sweetest hymns in universal psalmody, while his incidental and controversial book, Apologia pro Vita Sua, written in reply to Kingsley's epochal question, "What, then, does Dr. Newman think?" is the finest piece of writing from his creative pen. The theology of the book is plausible, and with it may be said to culminate the sublimest casuistry ever achieved by the Roman Catholic Church.

GENERAL ADVANCE.

In the department of theological and religious literature the present century has witnessed a productiveness of which our ecclesiastical ancestors of three centuries ago could have had no conception. Ecclesiastical historiography, with the Germans as leaders, has gone far beyond such elementary books as Mosheim and Schroeckh. In exegesis the advance has not been less pronounced. The commentaries of Meyer, Lange and others are the outgrowth of great combinations of scholars in all Protestant countries. Within the last forty years, beginning with Tischendorf's discovery of the Sinaitic codex on Mt. Sinai, about fifty codices have been brought to light which give new interpretations to Scripture text and the history of the church.

Some of the most beautiful hymns of the whole Christian age have been added to the psalmody of the universal church. Here, in the lofty realm of Christian minstrelsy, all the denominational boundaries have been obliterated. Whittier, Bryant, Faber, Palmer, Phœbe Cary, Mrs. Prentiss, Mrs. Flower, Muhlenberg, and many others have written Christian lyrics which are sung and cherished by the devout of every communion.

With this record of the century now closing what may we not hope that the coming century will produce? The increase in the number of churches in the United States during the last five years is nearly 20,000 and the net increase in the number of communicants has been about 800,000 a year, or about 4,000,000 for the past five years. If the effort to reach all classes shall continue as now, if the great moral and social problems continue to attract the faith and labor of the church, if the purpose remain firm to make the ancient monuments tell the story of God's ancient dealing with his people and to confirm the Biblical records, if the young continue to be directed by wise and sympathetic leaders and the church remain true to the heroism of the past in achieving great reforms, wise indeed will he be and long will be his task, who, as the twentieth century draws toward its close, shall be able to narrate, however briefly, the triumphs of the Christian Church.

Washington, D. C.

HOW THE DEBT WAS PAID.

In the general jubilation over paying the debt of the American Board how many persons ever think of the severe nervous strain and the hours of intense anxiety, on the part of a few, which a transaction of this sort involves? Enter the home of the vice-president of the Board, Hon. E. W. Blatchford of Chicago, and see him tenderly watching at the bedside of his wife, whose life for weeks hung on a thread. Yet from this point he sent forth letters like forest leaves all over the West, and it is right for the churches to know how much they owe to the indomitable energy of this one man, and also to Secretary Hitchcock, who wrought untiringly in addition to his regular duties. Heroic service was also rendered by Dr. Burnham of St. Louis. Mr. E. D. Smith of Wisconsin and Dr. Charles Beardsley of Iowa.

As for the noble, overworked secretaries at the headquarters in Boston surely they "scorned delights and lived laborious days." It was a gloomy hour, that February afterneon, when the New England committee came together and faced the discouraging problem of raising \$43,000 in twenty-two days. Was it desperation or a sublime faith in God which led the executive officers and members of the Prudential Committee to become personally responsible for securing \$2,000 each within two weeks? The New England field was divided among them. One gathered over \$4,000, another \$7,200 and a grand total of \$28,000, at least, was the result of their heroic efforts.

During the last week of grace the scenes in the Congregational House became almost dramatic in interest, as special delivery let-ters, telegrams and telephone messages poured in from every quarter. One gentle-man, who had already pledged \$1,000, hearing almost the last moment that \$5,000 must still be secured, sent an urgent note saying that he would be one of five, or even of two, if necessary, to clear the balance. Dr. Gordon of the Old South Church called together, in his study, a number of pastors and laymen to devise plans. Members of his own congregation gave \$10,000, about a tenth of the entire sum to be raised, apart from Mr. James's gift. The Harvard Church of Brookline vied in generosity with a splendid gift of nearly \$6,000, the Eliot Church of Newton with \$2,500 and several churches of Worcester with about \$5,000. It should be understood that these gifts represent individual solicitation and action rather than presentation of the cause to the churches as a whole.

Among offerings that represented great personal sacrifice was one of \$50 from a person by no means wealthy, to whom this sum had been given as a Christmas present. A boy of eleven years, with the spirit of a Samuel J. Mills, accompanied his gift of fifty cents with these words: "I aprove of the movement to rase the debt and am willing to do anything for the Lord that he has me to do." An elderly woman writes with trembling hand: "I shall be most happy to do something toward lifting the great burden upon the A. B. F. M." Her "something" was \$1,000. company of Junior Endeavorers preferred to wait for their badges and let their money go for the debt. A veteran retired missionary sent his token of love in the shape of a dollar, and a consecrated home missionary pastor cheerfully sacrificed \$5 from his meager salary. The gifts ranged from fifty cents to \$25,000. Some Red Cross Knights in Vermont added generously to the fund. Dr. Storrs writes: "It is really a triumph, not so much of Christian enthusiasm as of Christian conviction and purpose."

A gratifying feature was the tone of thoughtful appreciation pervading the letters of the donors. They seemed to realize something of the strain incident to such an undertaking and their words of loyal affection enhanced the value of the money inclosed.

Eighty Years of the Temperance Reform.

By Rev. Theodore L. Cuyler, D. D.



Rev. Theodore L. Cuvler, D. D., has wider fame as a contributor to religious journals than anyone now living. Nor is there anyone who has been more prolific. His service as an advocate of temperance began so early in his career and his acquaintance with the distinguished leaders of the reform has

been so intimate that he speaks with authority in the accompanying article. Born Jan. 10, 1822, graduating at Princeton in 1841, his service as pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, N. Y., beginning in 1860 and closing in 1890, was fruitful and honorable. He now lives in Brooklyn, occasionally preaches, and in the pulpit and with his pen shows his wonted fire and peculiar ability. Dr. Cuyler is quoted as saying, "To me the consecrated type has been a thousand-fold more than the consecrated tongue," and, eloquent and winning as he has been as a preacher, his forte unquestionably was and is as a writer for the religious press.

When the first number of this paper was issued-under the cognomen of Boston Recorder—the temperance enterprise was in rather a nebulous condition. Thirty years before that date Dr. Benjamin Rush had published his celebrated Inquiry into the Effects of Ardent Spirits upon the Human Constitution. In April, 1808, Dr. Billy J. Clark had organized in the town of Moreau -near Saratoga Springs-his Union Temperate Society, which inflicted a fine of twenty-five cents on any member who drank spirituous liquors and fifty cents on any member who became intoxicated! The drinking habits in those days-even in New England-were frightful. Dr. Leonard Woods could count among his acquaintances forty intemperate ministers, and at an ordination in 1814 he saw two ministers who were indecently drunk! In 1812 Dr. Lyman Beecher of Litchfield, Ct., brought in a report before the State Congregational Association, in which he took the radical ground that all ministers should preach against the drinking usages and all church members should abstain from buying, selling or using intoxicating beverages. "That," said he, "was the most important paper I ever wrote." Thirteen years elapsed, however, before Beecher delivered the immortal Six Sermons on Intemperance, which were the tremendous shots heard around the world. During the next year (1826) the American Society for the Promotion of Temperance was formed in Boston.

The temperance reform has advanced by a gradual process of evolution. It was not until 1835 that a national convention at Saratoga Springs took distinct ground in favor of total abstinence from every description of intoxicants. They were denounced as radical extremists. Three years afterwards Father Theobald Mathew, a philanthropic Roman Catholic priest (at the urgent request of a Quaker friend), set on foot his wonderful movement, which spread over Ireland like wildfire. It is computed that over four millions of people took the pledge of total abstinence from all intoxicating day there are many hundreds of thousands. on both sides of the ocean, who are loval members of the Father Mathew Societies. Archbishop Ireland, who resembles Father Mathew in personal appearance, is his successor in the leadership of Roman Catholic Theobald Mathew was the teetotalers. most remarkable champion of total abstinence who has yet appeared; he is today a more vital power than burly Daniel O'Con-

The "Washingtonian" movement was started in Baltimore, in April, 1840, by John H. W. Hawkins and five other reformed inebriates, and it spread rapidly over the land. The greatest single result of Washingtonianism was the reformation of my beloved friend, John B. Gough, from a wretched young sot into the most brilliant and effective advocate of our cause on the platform that the world has yet seen. I honestly believe that a hundred Goughs, equipped with total abstinence pledges, would do more to save people from the curse of the bottle than many a prohibitory law, either fitfully enforced or allowed to lie in a comatose condition on the statutebooks. Prohibition, without active moral effort against the drink usages, is a bird with a single wing.

Out of the Washingtonian movement grew the Sons of Temperance, who were organized in September, 1842, in the city of New York. Other beneficial "orders," like the Good Templars, the Temples of Honor and the Rechabites, soon followed; they have extended their good influences into many foreign lands. The remarkable crusade of praying women in Ohio produced a profound impression over the country, and out of it came that magnificent, world-wide organization, the Woman's Christian Temperance Union, under the leadership of Miss Willard and Lady Henry Somerset. Differences of opinion in regard to political action led to the formation of a Non-Partisan W. C. T. U. in January, 1890; both these great heavenblessed societies are doing a glorious work. Among non-partisan organizations one of the most useful is the National Temperance Society and Publication House, which has been in active existence for thirty years and has issued over two thousand publications. I take some pride in the fact of having aided in drafting its constitution under the roof which now shelters me.

Before me, as I write, there hangs on the wall the rugged and heroic face of my veteran friend, General Neal Dow, which he sent me last year on his ninetieth birthday. Before his original law for the suppression of the liquor traffic was enacted by the legislature of Maine, he and his fellow-workers had spent many years in forming a solid public sentiment on which to base wise legislation. The splendid success of prohibition in Maine led to the enactment of similar laws-between 1851 and 1855-in the other New England States and in New York and Michigan. The prohibitory law was repealed in New York in 1856, and the same action soon followed in several other States, so that today the only States which theoretically proscribe all dram-selling are than to ignore theft, or Sabbath desecration poisons under his influence, and to this Maine, New Hampshire, Vermont, Kansas or murder.

and South Dakota. In Iowa there is conditional prohibition, and in several Southern States there are stringent local option laws, where the right to deal out death by the dram is submitted to popular vote. Wherever prohibitory laws have been vigorously sustained by public sentiment they accomplish grand results. Where they are not thus backed up, then, instead of being a "terror to evil-doers," they are a source of demoralization and disgrace. The same thing is true in regard to Mrs. Mary Hunt's admirable measures of legislation requiring that the evil effects of alcoholic drinks and narcotics be taught in all the public schools. Where this is conscientiously done, great good is effected; where the law is made a dead letter, it involves rank criminality on the part of those who put it to

It has been my privilege and delight to labor for the temperance reform during about two-thirds of the time that the good old Congregationalist has been in existence. The honest convictions I have reached are about the following. The ordinary license system is a poultice to the dram-seller's conscience and for restraining intemperance is a ghastly failure. Institutions and patent medicines to cure drunkards have but a partial success. The one only sure cure is to stop before you begin. Local option laws have wrought much benefit; and entire prohibition is the one logical method where a stiff, righteous public sentiment thoroughly enforces it. Otherwise it is a delusion and a farce. Of late years the friends of our cause have fallen into the deplorable mistake of directing their main assaults upon liquor selling, instead of keeping up their fire upon both the use and sale of intoxicants. Legal enactments are right; but to attempt to dam up a torrent and yet neglect the fountain-head is sheer insanity. The fountain-head of drunkenness is not the iniquitous saloon; it is in the drinking usages which demand and create and sustain the saloon. In theory I am a prohibitionist; but the most vital remedy is to break up the demand for intoxicants and to dissuade people from wishing to buy them and drink them. That goes to the root of the avil.

The temperance reform made grand progress when churches and Sunday schools laid hold of it, and when the total abstinence pledge was widely and wisely used. The social drink customs are coming back again, and a fresh education of the American people as to the deadly drink evil is the necessity of the hour; that must be done in the home, in the schools, and from the pulpit and press. Legislation is not the cure-all, and politicians are frail props on which to rest a mighty moral reform. God's method is not to save men from a monstrous sin by wholesale, through short cuts and sudden processes; and I have seen some air castles go to smash. The experience of eighty years has taught us the inestimable value of total abstinence, the benefits of righteous law well enforced. and also that the church of Jesus Christ has no more right to ignore the drink evil

Advances in Education in Our Century.

By Hon. John Eaton.



Honored by multitudes whom he is known only by reputation and tenderly esteemed by a large circle of friends and acquaintances Hon. John Eaton is today one of the foremost of the world's authorities on educational topics. Born on New Hampshire's rocky soil

Dec. 5, 1829, educated at Hiram Orcutt's Thetford Academy and subsequently at Dartmouth College and Andover Seminary he has, by visiting nearly every State in the Union, as well as many foreign lands, acquired breadth of sympa-thies and an international outlook. His abilities as an organizer led General Grant in 1862 to make him superintendent of the refugees who swarmed into the Army of the Tennessee. In 1870 he was appointed United States Commissioner of Education, and in this position, which he held for sixteen years. he performed the largest and most fruitful work of his life, developing the department until thirty-eight clerks instead of two were required. Since his resignation, against which President Cleveland protested strongly, he served for a time as president of Marietta College. He now resides, a useful private citizen, in Washington.

Progress in geographical knowledge and in the use of steam and electricity in transportation have been important factors in advancing education the world over in our century. When it dawned there were in the United States few settlements and fewer schools beyond the Alleghenies. Grant was fond of alluding to the postal service as a promoter of education. Another great factor is the recognition of Luther's principle, that education should be included among the duties of the magistrate as well as the building of roads. The nations like Prussia that were foremost to recognize this principle have been the most conspicuous leaders of education.

Our New England fathers, especially influenced by the action of Holland, began early to legislate in regard to education-in 1636 for Harvard University and in 1642-47 in regard to schools to teach "reading and writing" and grammar schools to fit for the university. But this action was not completed and made most effective by including State supervision in Massachusetts until Horace Mann was elected secretary of the board of education in June, 1837. Ohio elected Samuel Lewis previously in March, but abolished the office in a couple of years, as did other States, but Massachusetts never faltered. Gideon Hawley served New York, from 1813, seven years.

Nobody fully understood the power of education. France, frightened by the revolution and influenced by the example of Germany, sought to use it. Napoleon made it subservient or destroyed it. Under the present republic, France has employed it in all its grades from the university to the infant school and for women as well as men as never before, emphasizing improvement in principles and methods along all lines, wherein the nation has found a stability in republican institutions that it has never before experienced. Austria, after the perils

Eogland has stumbled along in her educational policy. Only after Brougham's commission in the first quarter of this century did she make any appropriation for public education. Her great universities and her great endowed schools were her main reliance. It may be said that she was saved from revolution by grants through the Kensington Museum in aid of technical schools, and by the passage of the elementary educational act in 1870. Schools are only recently become free; they are administered by a council and not by a ministry. All European Powers include provision for instruction in the action of the state, but all are embarrassed by union of church and state. Their separation in this country has favorably affected education; but we have not yet learned that the great Bible precepts upon which all civil liberty depends are non-partisan, and in this particular we are in peril,

A glance reveals the powerful influence of religious belief upon the education of the people-of paganism where it prevails, especially in Africa; of Confucianism in China; of Islamism in various races and nations: of Brahmanism and fire worship. etc.; of the Greek Church in Russia, and the Roman Church in Italy, Austria, Spain and Portugal, and in South America and Mexico; and of the Protestant Christianity on education in Germany, the northeastern states of Europe, Great Britain, especially Scotland, and the British colonies and our own country. To see this we have only to refer to the figures of illiteracy in these several countries.

In the United States the national Government exercises no authority over education, hence there is no national system. Education is left to the States. Our national Bureau of Education was established in 1867 for the purpose of collecting and disseminating educational information and advising the people in regard to the best principles and methods. Dealing specially with our own affairs, it receives the experiences of all nations and is drawn upon by all; exercising no authority, by the organization of information it has come to be acknowledged to be the most influential office of education in the world. No other country has so varied and complete information of its educational conditions as we have of ours in the annual reports of Dr. Harris, commissioner of that bureau. Few nations had exact educational data in 1800. Figures cannot be included here outside of America. Our census of 1850 gave for the first time the items of illiteracy on the suggestion of Dr. Henry Barnard.

With only personal statements in 1800 we may say that, from a possible few hundred thousand dollars of school revenue and a possible five hundred thousand pupils under irregular instruction, our annual school revenue has gone up to \$165,000,000 and the attendance to 15,083,630; 410,420 in high schools and academies and 159,989 in higher grades of instruction, and the length of schools from eight or ten weeks to as many months.

Advances in educational literature have been enormous, Germany leading in philosophical treatises and the United States in of 1848, established a ministry of education. the publication of educational data. Our could do in this behalf was little under-

papers and magazines give education more attention, and, in addition to national publications, each State and city issues its report, universities publish more, conventions report their discussions, there are several magazines and a hundred or so monthly journals devoted to the subject. The library of the national Bureau of Ed. ucation, gathered in the progress of its work, numbers about 60,000,000 volumes. Has not the teaching profession a basis in literature? This advance is at once a cause and result of development in all other departments of culture

In 1800 our colonial period had been left behind only a few years and the colonial conditions substantially prevailed save as they had been crippled by the demoralizing and impoverishing results of the War of Independence, during which some of the best colleges had been closed and their buildings occupied by soldiers. The ordinance of 1787, which antedated our Constitution, so noted for prohibiting slavery north of the Ohio, pointed to public instruction including the lowest and highest grades and provided a measure of aid for their support by giving to each new State out of the public domain every sixteenth section for common schools and one or more townships for the support of a university. A careful student puts down the amounts received by our several States from these national grants at \$250,000,000.

Shail we contrast the inferior houses of that day with the well-appointed houses which dot the land, including Alaska, or the horn-book, primer and speller with the improved text-books, or the untrained teachers of that day with those well qualified of this? The extent to which the Bible was studied was a special measure of safety, but Sabbath schools with their millions of pupils were just springing up. Indeed, in European countries Bible subjects were more taught than with us. In Germany, for instance, children are specially taught by the pastors of their respective churches in other than school hours. The sterling character of men and women so general among the first generations of our pioneers, due so largely to Bible influences which inspired the young to turn to advantage their rough and trying experiences, began to give place to frivolity as social centers increased and comforts multiplied. French infidelity seriously injured many of our leading thinkers. The use of alcohol was almost universal. Ignorance among the people offered an open way to all evil influences. The anxious began to speak one to another. Washington's warnings were recalled, and the great revival in education in our land began in spite of all the changes which were rung on all the theories that were offered in opposition. Tuition fees disappeared. Not only is instruction free in public schools, but in a number of our States books are furnished without charge. The doctrine that the property of the State should educate the children of the State, now generally accepted, was long and bitterly assailed.

Preparation for the trades and professions at the beginning of the century was mainly by apprenticeship. What the school

stood. Germany led the way in providing training for teachers and schools of technology and of industry, now so common in this and other countries. Massachusetts established our first normal school at Lexington in 1839, and only three students entered. Now there are 27,926 students in our public normal schools, and 7,286 in private, and 5,000 in attendance upon pedagogical instruction in colleges and universi-The school now substantially furnishes the preparation for the professions. In our schools of law there are reported 6,776, of medicine 19,732, of theology 7,839 the last schools only are well endowed. Polytechnic schools are adding a vast service in preparing for a variety of vocations specially dependent upon the applications of science. Night schools are numerous.

In other countries where education is compulsory instances are pointed out where there is so little demand upon intelligence after leaving school that it is substantially unused and lost. Not so with us. Here the share every one must bear in public affairs, the presence of newspapers and magazines and the multiplication of books and libraries serve to stimulate a growth in knowledge among all classes. Libraries with ample equipments, supported by the public or by private benefactions, and the improved methods of their administration and use, are multiplying centers of knowledge for all classes, and debating societies, lecture courses, Chautauquas, university extension and assemblies are adding their beneficent opportunities. Germany led in physical culture, but Sweden, perhaps, has provided the best system, and from the absence of all attention to it we are beginning to learn the use of training in helping to make complete and healthy men and women by putting gymnasiums in the care of experts.

The education of the deaf, blind and feeble-minded, in which so much has been accomplished in all civilized countries, has its beginning in this century. In other countries it is substantially left to charity; in this country it is provided by law at public expense. Lip reading and articulation are extensively taught to the deaf. Congress supports for them at Washington Gallaudet, the only college for them in the world. The blind occasionally pursue a college course with the seeing, and Congress provides for them a national library of raised letters, headquarters at Louisville, Ky.

There is no room to rehearse the details of the phenomenal advances of the Negro in education in America. From its prohibition by law in the late slave States, it is now provided for by law, and the constitutions of the several reconstructed States require the pro rata division of moneys raised by taxation for the benefit of all children. The colored enrollment in public schools reaches 1,350,000, in normal schools 6,732 and institutions of higher instruction 8,726. A score of years ago Congress appropriated \$20,000 for the education of our Indians, last year \$2,056,000, and the enrollment has reached 18,188, or sixty per cent. of those of school age.

Of the 451 colleges and universities reported by the Bureau of Education for men, or formen and women, with 55,461 students, only a score antedate 1800. Of this score a third were organized after the war and a fourth are located in New England. Contrast their meager properties and incomes

with the \$203,578,858 reported as their present possessions, and their annual income \$14,601,034 in our country alone. Our benefactions to higher education from 1871 to 1892 amounted to \$168,214,441.

The improvements in courses of study and methods of instruction especially indicate the spirit which has pervaded all these advances. The rude infant school is no more; the kindergarten, with its delightful ways, fitting the child's nature and life, has taken its place.

Studies are selected to fit the age and development of the pupil. The abstract methods adapted to college maturity give place to the concrete in elementary schools. The three R's are better taught, and their value enhanced by the right ingrafting of other elements-common sense language, geography and history, physiology, drawing, music and studies of nature and of affairs. Compare the curricula of college studies, the multiplication of electives and their extension into post-graduate courses. Education responds to every forward movement in science. When Silliman undertook his work at Yale an "old candle box' held the minerals delivered to him. Now contrast the collections in museums and examine the laboratories, and we may gain some idea of the progress of instruction in the natural sciences. The laboratory method is coming to aid the study of psychology.

Woman's advances in education in the United States have been more marked than in any other country. In pagan countries she is trained as a slave; in China her lot may be a little better: in India the education of all classes is oppressed by the influence of caste and she is limited to the zenana: under Islam she must go veiled and live in the harem. In Protestant Christian mission schools, which appear in benighted lands as stars in the clouded sky when few are seen, women have equal consideration These schools have wrought with men. powerfully in Africa, Korea, India, China; indeed, they have performed a great part in Hawaii and Japan, where national action presents the most marked examples of educational progress during the century. In Russia her education is advanced even less than that of men, but schools for her benefit among the higher classes are increasing and she has already some special provisions for medical instruction. In Germany, as in several other countries, she shares with her brother in elementary instruction and in normal schools and may become a teacher, but rarely does a university open to her. In England a considerable number of schools have been opened to her for secondary instruction, and she has her colleges at Ox ford and Cambridge, but is not granted

With us woman's education has been especially influenced by religious motives. Are not the conditions of salvation for her the same as for man? Does not this imply equal opportunities for preparation? So she was admitted to the elementary schools, where writing and reading were taught, from the first, but not to the grammar schools, for those were intended to fit for the university, and the university for positions which were closed to women. Arithmetic she did not need, because only men bought and sold. In spite of all, how often, then, she kept apace with her brother! The first high school in Boston which admitted her was abolished, but here and there an academy sprang up in which she shared instruction with boys, and some were established for girls, as the one at Ipswich, Mass., which opened in 1828 and was taught by Miss Grant and Miss Lyon.

Woman, always nearest the little child, as her education increased revealed her great aptness as his teacher in elementary schools, and her higher education began to advance apace. Many contributed to the great struggle, notably Mrs. Willard, who wrote and published much and sought to influence legislation, but none besides Mary Lyon left behind an institution like Mount Holyoke. Its graduates vindicated its wisdom. Woman's higher education justified, the way was open for Oberlin and other coeducational institutions. Now girls outnumber boys in high schools and normal schools, and there are enrolled in co-educational colleges and universities 11,582, and in colleges with equivalent courses 9,000.

With these varied and enormous forces in operation with us, illiteracy with its stubbornness begins to give away. From 20 per cent. in 1870 it went down to 17 per cent. in 1880 and 13.3 per cent. in 1890. Bible precepts have given us our free institutions and must preserve them.

ESTIMATES OF MEN AND WOMEN.

MATTHEW ARNOLD AND JAMES RUSSELL LOWELL.

Lowell's letters proved that he was truly a great man. Arnold's letters seem to show that he was a man of great culture, but somewhat lacking in warmth and sympathy.—A. E. Fletcher.

Lowell's impulses were inspirations which mastered him, rousing a sort of Berserker fury in his mind, a rage of feeling and a storm of words. He never lacked words, for his vocabulary was large, and he never lacked ideas, for his intellect was active. What he lacked was judgment to determine the value of both whether what he thought was worth thinking, and what he said was worth saying. His personality dominated his poetry. If he wrote about Prometheus, it was as a pagan Puritan, and if he retold the legend of Rhoecus, which Landor had told so exquisitely, it was to tag a moral to it. Poet, he must needs e preacher, and, what was about the same thing in New England when he was a young man, politician .- Richard Henry Stoddard in the Mail and Express.

JAMES A. GARFIELD.

Garfield was an exceedingly brilliant man, with a handsome face and an imposing appearance. What he seemed to lack was moral steadfastness. He was very susceptible to the influence of stronger natures. He lacked depth of conviction. The last man who got his ear was apt to influence his judgment.—Senator John Sherman in his recently published memoirs.

GEORGE ELIOT.

I am in a position to declare that, from first to last, George Eliot was the living incarnation of English Dissent. She had "chapel" written in every line of the thoughtful, somewhat severe face; not the flourishing Dissent of Spurgeon or Parker, or the florid kindliness of Ward Beecher, or the culture of Stopford Brooke, but the Dissent of Jonathan Edwards, of Phillip Henry, of John Wesley as he was ultimately forced to be. Her horror of a lie, her unflinching industry and sedulous use of all her talents, her extraordinary courage. . . . everything about her to me suggested Bunyan in his Bedford prison, or Mary Bosanquet watched by Fletcher of Madeley, as she bore the pelting of the stones in the streets of Northampton.—Mme. Belloc.

Eighty Years of Congregationalism.

By Prof. Williston Walker, D. D.



the country there are none who wear more worthily honors fairly earned and who defend more enthusiastically and wisely the polity in which they were nur-tured than does Pro-fessor Walker. The son of Dr. George Leon Walker might be ex-

pected to exhibit denominational esprit du corps. His advocacy, however, of the Pilgrim faith and form of church government is due not merely to inherited preferences, but is the outcome of careful historical research and of independent thinking. Professor Walker graduated from Amherst College in 1883, from Hartford Seminary in 1886, going thence to Germany for further study. He received his degree of Ph. D. from Leipsic University, and both Oberlin and Amherst have honored him with the doctorate of divinity. It was an exceptional thing for his alma mater to confer the degree upon so young a graduate. Professor Walker is now the successful and popular occupant of the chair of history in Hartford Seminary.

The Psalmist undoubtedly expressed the general feeling of mankind when he lamented the brevity of a life of even fourscore years; yet, judged by the events which are crowded into such a tract of time in our rapidly moving century, such a duration of earthly existence is long indeed. It is no slight evidence of the remoteness of the birth year of The Congregationalist that we find it well-nigh impossible to carry ourselves back in imagination so as to look at the world from the view-point of 1816. James Madison was then president. In that year Indiana was admitted to the Union-the most western of the northern States. Jackson's victory at New Orleans was only a year old. The battle of Waterloo had been known in America for less than six months. Fulton's steamer had revealed new possibilities in navigation only nine years before, and the first steam railroad in the United States was still fourteen years in the future.

Nor is it easier to look at the religious world with the eyes of New Englanders of 1816. Church and state were still united in Massachusetts and Connecticut. The great Unitarian controversy had been brought to its most acrimonious stage by Morse's and Channing's pamphlets of 1815. The American Board, now in its sixth year, was just establishing its second mission-that to Ceylon. Christian America had not yet reached out a hand to the Sandwich Islands or the Turkish Empire. Abundant home missionary labors were being carried onin conjunction with the Presbyterians and under the Plan of Union to ultimate Presbyterian advantage—in the new west of New York, Ohio and Michigan by the State and local societies of New England, and that friend of missions at home and abroad, Samuel J. Mills, with two or three other pioneers, had begun to preach the gospel to the frontier settlers of Illinois and Missouri; but the American (now happily Congregational) Home Missionary Society was yet ten years in the future.

A new era in theological education had

Among the younger commenced with the opening of Andover rial ability and in appreciation of the wider Congregationalists of Seminary eight years before, where Profes-Seminary eight years before, where Professors Woods, Stuart and Porter were now in their early prime, the oldest counting forty-four years; but no other Congregational seminary existed save that one which began its work at Hampden, Me., in this year 1816, to which Bangor was to give a place and a name. The Sunday school was winning its way into favor in New England. President Dwight was in his full tide of influence at New Haven, Nathanael Emmons at Franklin, Samuel Spring at Newburyport, Lyman Beecher at Litchfield.

These facts in themselves show how different was the Congregationalism of 1816 in thought and leadership from that of today, and to state them is in a certain sense to indicate the growth of the denomination since The Congregationalist came into being. Yet it may be well to glance at three or four features of that development more particularly.

One fact that strikes the observer is that our Congregational churches have multiplied in numbers and good works during the last eighty years. It is impossible to give exact figures for a period when our modern painstaking Year-Book was as yet unthought of, but a careful estimate would reckon the Congregational churches in New England in 1816 at 834; and, while the Plan of Union with its mixture of Pres-

byterianism and Congregationalism makes any estimate of the churches beyond the Hudson largely conjectural, it is probable that the additions to be made to the Congregational roll from outside of New England would swell the total in the birth year of The Congregationalist to about 1,020. Statistics as to their membership are not

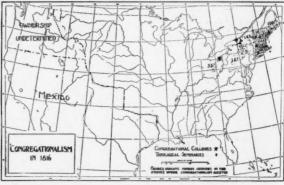
to be obtained, but later enumerations would for frontier conditions. Connecticut conlead to the conclusion that their communicants were not far from 100,000. Our most recent Year-Book counts 5,342 churches (of which only 1,571 are in New England) and a membership of 583,539; while the latest estimates judge the number of churches at the opening of the present year to be about 5,500 and reckon their communicants at 600,000.

This more than five-fold increase has not een uniform. Dr. Dorus Clark estimated the number of the churches in 1845 to be 1,471, which would indicate that the growth for the twenty-nine years immediately preceding was about one and one-half per cent. annually. Statistics in 1865, which possibly included some churches overlooked by Dr. Clark, reckoned the churches as 2,723-an apparent annual increase of over four per cent. From 1865 to 1880 the growth was at the rate of two and one-half er cent., and from that time to the present the yearly percentage of gain has been rather more than three.

Even more suggestive of growth in mate-

needs of the kingdom of God is the multiplication of our national benevolent societies from the two in their infancy when The Congregationalist was founded to the seven with which we are now familiar, and the increase in the gifts of the churches from the \$12,501 which came into the treasury of the American Board in 1816, and the few thousands of dollars given to the various local and State home missionary societies, to the offerings of \$2,190,111 reported by those churches for 1894.

The bare enumeration of these facts shows a second characteristic of the lifetime of The Congregationalist-that it has been a period of increasing confidence in the Congregational system as adapted to our country as a whole. In 1816 fully fourfifths of the Congregational churches were in New England; in 1896 more than twothirds of them are westward of the Hudson. And these figures by no means reveal the extent to which the Congregational body has become national rather than provincial in its conception of its mission. In 1816 Congregationalism had about reached the bottom of its self-distrust. The Unitarian controversy, which many attributed, falsely enough, to the absence of "strong government," inspired in not a few sons of New England the belief that the Presbyterian was better than the Congregational system



sociationalism made the State uncertain whether it was Congregational or not, and "Presbyterian" continued as late as 1825 the popular designation of the Connecticut churches. The interchange of representatives between the New England State associations and the Presbyterian General Assembly made distinctions in polity seem of no moment; while fellowship in the work of missions abroad through the American Board and at home under the Plan of Union helped to blur any clear popular conception of what things Congregationalism stands for even in churches tenaciously Congregational in their own practice. It is significant of this lack of denominational consciousness that the most ancient of the constituent elements of the paper universally known as The Congregationalist was named The Boston Recorder rather than given a denominational title.

But eighty years have seen a great change. From 1834 onward Congregational State associations were found in Territories whose religious foundations were laid under the Plan of Union, and extensive efforts were made to introduce unmixed Congregationalism in the West. In 1852 the Plan itself was repudiated. Our national Home Missionary Society became fully Congregational in 1861, and the American Board in 1870. Experience has shown Congregationalism to be peculiarly adapted to forming communities, and, without withholding fellowship from other religious bodies, the Congregational churches have come to feel unhesitating confidence that there is no portion of this land, North or South, East or West, where they have not a mission and a right to be.

This growing denominational consciousness has shown itself in ever increasing expressions of erganic unity during the last eighty years. Outside of the consociationalism of Connecticut and its offshoots in Vermont and Rhode Island, our churches of 1816 found their sole opportunity of visible fellowship in advisory councils. In 1825 Maine showed the way to the State conferences, or associations as Western Congregationalists prefer to call them, made up of the representatives of churches as well as of ministers. These have since become universal. 1852 saw the Albany Convention—the first assembly to which all our churches were invited since the Cam-

bridge Synod. In 1865 the National Council first convened-in 1871 it became a permanent triennial gathering. These bodies have consulted regarding denominational interests; they have approved benevolent agencies; they have stimulated missionary enterprises and given struggling churches houses in which to worship; they have

twice (in 1865 and in 1883) caused expressions of the belief of the Congregational fellowship to be put forth, and have prepared manuals for guidance in the formation of churches and the conduct of ecclesiastical affairs. All this has been done without judicial authority or interference with the liberty of local churches, but none the less effectively; and, above all, these recurrent gatherings have fostered the unity of the whole body and have aided that mutual helpfulness which is a fundamental characteristic of the Congregational system.

This long period has been no less fruitful also in new agencies for Christian education and labor. The two theological seminaries of 1816 have become seven. The roll of colleges, which may fairly be called Congregational in origin, has had added to it since that time the names of Amherst, of Oberlin, of Beloit, Iowa, Washburn, Carleton, Drury, Colorado and Whitman, of Howard, Atlanta and Talladega; of such pioneers in the education of women as Mount Holyoke, Smith and Wellesley, as well as of nearly twenty more-names honored in the religious as well as in the educational life of America. The churches have been quick to recognize what is valuable in new methods of Christian work, and they have contributed to modern religious life at least one new institution of wide-spread acceptance-the Society of Christian Endeavor.

Of the doctrinal history of these fourscore years space will permit only the most cursory consideration. And there is the less need to speak at length because the changes that have taken place have been in minor aspects of Christian truth rather than in fundamentals. On the great basal facts of the sovereign fatherhood of God, of the divinity of Christ, of the sinfulness of man and of salvation through the Son of God, our churches stand today as they did in 1816. But at the time when The Congregationalist was founded a strict Calvinistic type of theology of the Edwardean pattern characterized their thinking. Little variety of doctrinal view was to be found in evangelical circles. But diversity soon manifested itself. Between 1830 and 1840 Taylor's modification of Edwardean theologywhich gave place to the feeling of self-love in conversion and denied the preventability by God of sin in a system permitting human freedom-and Finney's further transformation of the same general type of religious thought, so as to present a life of perfect obedience as within the reach of Christian attainment while on earth, roused great discussion and won following. few years later Bushnell offered to the churches his modifications of the currently received opinions regarding Chris-

CONGREGATIONALISM
IN 1896

D. Ringer general impacts or macross in the control of the control of

tian nurture, the divine nature, and the atonement. At Andover Professor Park impressed his conception of the "New England theology" of Edwards on more than a generation of our ministry. Later years have brought their questions of eschatology and of inspiration so to the front as to abate in great degree the interest in these earlier problems, and at no time have our churches been without their topics of doctrinal discussion.

But it is pleasant to be able to record that, though these eighty years have seen warm debates in abundance, they have witnessed no rupture in the Congregational body since the Unitarian outgoing, and they have beheld a constant increase in the spirit of mutual charity. Our churches are disposed to view the really essential truths of the gospel as less numerous and complex than once they did. They welcome Calvinists and Arminians alike to the same Christian household. They feel more keenly the claims of human brotherhood and the breadth of the gospel message, and they stand ready to co-operate with all others who are trying to serve the common Lord in that unity of allegiance to him which is probably the only kind of church unity that is really desirable.

It is but fitting to remember, in any survey of the story of the Congregational churches for the last eighty years, the con-

spicuous share which The Congregationalist, and particularly its editor, the lamented Dr. Dexter, have had in furthering the more influential of the movements toward unity, fellowship, and national extension. That service demonstrates unmistakably that a religious newspaper may be a prime source of leadership and of power to the churches.

WORTH NOTING.

"What shall we say, then, shall we continue in sin that grace may abound?" "To do so was like a man cutting his head because he had sticking plaster to mend it with," was the shrewd comment of a quaint English Wesleyan, Peter Mackensie, recently deceased.

Who can measure or describe the beneficent results which arise from the fact that during the year ending Oct. 31, 1895, the actual savings of certain citizens of Massachusetts through their investments in co-operative banks or building loan associations amounted to \$3,842,421 and the earnings of those savings to \$750,100.

Applied science seldom has done more toward increasing the wealth of mankind than when it discovered and perfected the so-called cyanide process of extracting gold. The gold output of 1895 was \$203,000,000, and experts prophesy a gold production in 1900 of \$300,000,000. It hardly seems possible that the arts can create a demand equal to such an output, and if they do not will it result in a cry for free coinage of gold?

That was a pregnant phrase which the Prudential Committee of the American Board coined in 1815 in a letter to the constituents of the Board, and it will bear repetition now: "The formation of habits of liberality and the consecration of the social principles of our nature to the immediate service of religion." There is nothing individualistic about that, and yet some would have us believe that "society" and the "social principles of our natures" were only discovered recently by Christians.

The following extract from a private letter written by the wife of one of our missionaries in Turkey is commended to the Turkish minister in Washington, to F. Hopkinson Smith, and any other persons who maintain that there is no trouble in that country—except what is stirred up by the missionaries:

Eleven of my husband's letters were kept for days, examined, stuck together clumaily, and then passed to him. Mr.—, the English consul, made a complaint on the part of the American missionaries and the offense has not been repeated.

The machinery of the Methodist Episcopal Church is exceedingly effective in developing the circulation and influence of its denominational journals. This fact was appreciated long ago by our predecessors. In the Recorder and Telegraph of Dec. 22, 1826, there was a distinct recognition of the "immense circulation" which the Methodist papers of that day had gained in a short time. We are reminded of this fact as we read in The Epworth Herald of Feb. 29 that it now has more than 100,000 subscribers, 10,000 of whom have been gained during the past three months.

Journals on the Pacific coast are calling attention to the success won by Professor Lloyd of Pacific Theological Seminary, who seventeen years ago was a miner in a Pennsylvania coal mine and today is a graduate of Marietta College and Chicago Theological Seminary and professor of Greek and New Testament exegesis in Pacific Seminary. When he entered the academy at Marietta he was twenty-three years old, married and a father. We have had few better examples of late of the possibilities of life to one blessed of God with a passion for learning, an inflexible will and brought in touch with our American institutions of learning, where pover y is no bar to success if worth be present.

What Religious Journalism Has Been, Is, and Should Be.

Suggestive Words and Friendly Salutations from Brother Editors.

OFFICE OF ZION'S HERALD, BOSTON.

Religious journalism began as the indispensable organ and expression of denominational-While conserving denominational life and interests, it has stood, also, according to the measure of Christian truth apprehended, as the authoritative utterance for the individual, for society and for government. The public has recognized in the religious press a voice pitched to higher and more obligatory standards, and its inspirational influence and moral restraint have wrought incalculable Hon. James Bryce, in his American Commonwealth, noting this significant fact, says: "The most important members [of American newspapers] are the religious weeklies, to whose number and influence few parallels can be discovered in Europe. ... t Great is their power, because they are deemed to be less 'thirled' to a party or leader, because they speak from a moral standpoint, because are read on Sunday, a time of leisure, when their seed is more likely to take root."

Religious journalism today is less denominational and dogmetic, and more ethical and Christian. It seeks not only the salvation of the soul for another world, but the immediate salvation of the whole man, society and the state in this world. This we conceive to be the supreme mission of the Christian journal. In the future we look to see the accent put even more forcefully upon these broader lines. The Congregationalist is a notable example of this better modern aspiration of religious journalism. Zion's Herald, the oldest Methodist newspaper in the world, extends most hearty and fraternal congratulations to its contemporary upon its eightieth anniversary and upon the enviable record which it has made during its fourscore CHARLES PARKHURST. years.

OFFICE OF THE CHRISTIAN REGISTER,

The Christian Register, seventy-five years old in April, cordially greets The Congregationalist on its eightieth birthday, whose step was never more elastic, whose face never more genial, whose vision never clearer than today. The maturity of its judgment is the only sign of its age. The inspired journalist shares the apostolic succession. I know not how often Peter, Paul and John issued their epistles. It depended somewhat, perhaps, on mailing day. They had no steam press or type-setting machines. But what religious journals have ever had an equal circulation? Our apostolic writers, their Hebrew predecessors, and the men who edited their productions should remind us that a religious newspaper cannot be made of type or printer's ink, steam presses or modern inventions. With all these conveniences we may fail to write anything equal to the eighth chapter of Romans or the thirteenth of First Corinthians. The daily press fails if it does not inform; the religious press fails if it does not inspire.

What shall a newspaper do to inherit eternal life? Keep the two great commandments and heed the injunction of the inspired traveling correspondent of the Corinthians that "the letter killeth, but the spirit giveth life." SAMUEL J. BARROWS.

> OFFICE OF THE CHRISTIAN LEADER, BOSTON.

The fourscore years, during which The Congregationalist and the journal of which it is the continuance have rendered service in the Christian field, have witnessed changes and improvements in religious journalism quite as notable as those developed in the world of

secular endeavor. Probably the first number and the weekly reading of a religious paper had but a single editor. The staff of The Congregationalist of 1896 includes eight, each in a special department. This one feature of progress is suggestive of very many features. Organization, with its division of labor and its orderly, systematic methods, is quite as marked in the history of religious journalism as in any of the phases of modern civilization. Certainly it is something to be proud of-this holding the place of pioneer in a form of Christian endeavor that, in the present multiplicity of its vehicles, makes it second only to the Christian pulpit.

Religious journalism assuredly has the justification of large success; its indispensable service will appear the instant the situation is imagined on the supposition of its being withdrawn.: Every phase of reform, save, possibly and partially, in exceptional latitudes and considered apart from particular organizations — temperance, freedom, social order, the fidelity of the family and fidelity thereto, education--has been furthered, often very greatly, by the religious paper. Never breaking from the anchorage within the vale it has steadily gone towards-of course it can never reach-perfection. May The Congregationalist round out not only its century but centuries, and may its progress in part be prophetic of a yet nobler future.

GEORGE H. EMERSON.

OFFICE OF THE WATCHMAN, BOSTON.

The prime office of the religious journal is to interpret and apply the principles and to record the progress of the kingdom of God. During the last twenty-five years there has been a prodigious advance in the scope and enterprise of secular journalism, but it has not been more marked than the success with which the religious press has been working toward the realization of its own high ideals. The day has long since passed when intelligent persons, no matter how indifferent they may be to distinctively spiritual concerns, depreciate the character or influence of our best religious journals. It is generally conceded that the political, social and literary movements of the time are treated from a Christian point of view in the religious press with an accuracy, breadth and insight not equaled in any other class of journals. I believe that a consensus of those best informed as to the history of the religious press in the United States would affirm that our honored neighbor The Congregationalist has been among the leaders in this achievement.

GEORGE E. HORR. JR.

OFFICE OF THE INDEPENDENT, NEW YORK.

Although the eighty years which The Congregationalist claims is a long period, it yet comes within the period of the life of Mr. Bowen, our own recently deceased editor and proprietor. It indicates the youth of religious journalism that a paper which claims only eighty years of life can yet claim to be the oldest religious paper in the United States. I am not sure that I could adjudicate on the justice of rival claims, but I do know that none of the claimants has a nobler history or has done a larger work than The Congregationalist, even though, as we trace it backward, it divaricates into channels some distance apart. I have often said privately and in our own columns that I believe every family connected with a denomination should take its own denominational paper. Denominational journalism, if not sectarian in spirit, offers a field for beneficent influence which cannot be surpassed,

by a household keeps the whole family at school and gives it both inspiration and culture. In this work The Congregationalist has borne a very worthy part.

I think it must have been in the early years of Dr. Dexter's connection with The Congregationalist, before it annexed the Recorder, that my father's name was published weekly as one of its associate editors (if that was the designation), and I remember his writing a series of articles in a discussion on the nature and authority of conscience. Our discussions ow are somewhat more practical, perhaps, and our papers if they have not abler writing yet have more of it, and are quite as influential as they were then. Under Dr. Dexter's management The Congregationalist attained rank second to that of no other denominational paper, and no man had a larger influence in the councils of the Congregational churches than he. I have read the paper constantly for fifty years. I have never known it better than it now is, and I wish it long life and increased power.

WILLIAM HAYES WARD.

OFFICE OF THE OUTLOOK, NEW YORK.

If you feel some delicacy in publishing special commendation of The Congregationalist, you must appreciate my hesitancy in speaking of the value of religious journalism in general. I may perhaps, however, properly speak of denominational journalism, saying this muchthat sectarianism is a curse, but denominationalism a blessing; that, at least at present, we can best do our work for Christ in differ-ent organizations - that is denominationalism, but not in organizations which are exclusive, narrow, and hostile to each otherthat is sectarianism.

So long as we do our Christian work in different organizations, so long each organization ought to have some journal which expresses its principles, is possessed by its spirit and accomplishes its work in fields outside the local church. Such a journal should be denominational, but should not be sectarian. It should lay its greatest stress on those truths which are the common heritage of all Christian churches. It should report so much of the universal movement of Christendom as is of interest and value to its own constituency. It should be catholic spirited enough to recognize the Christian and the Christian value of denominations other than that which it especially represents, and it should be broad enough to include all

parties within its own denomination.

Having said this, I hope you will also let me say in your columns that The Congregationalist seems to me admirably to fulfill this function. It is one of the few religious journals which I have sent to my own home, where it is always welcome

LYMAN ABBOTT.

OFFICE OF THE CHRISTIAN ADVOCATE, NEW YORK.

The Christian Advocate, which has not quite attained threescore years and ten, with the deference that youth should manifest to age, heartily congratulates The Congregationalist on completing the period of fourscore years. The Congregationalist has long been among our most important exchanges, and the writer has read it regularly from the time Dr. Dexter became its editor until now.

Certainly there has been a great change since the days of the Puritan Recorder, with which, through its files, it was possible for us to become acquainted. A continual modifi-cation took place under its former management in the direction of that which is going forward now. Religious journalism has been obliged to choose between modification and loss of power, for "times change and men change." The problem is similar to that of the Christian preacher—to unite in due proportion "things new and old," and keep abreast of the spirit of the age without being swirled into dangerous eddies. Each number of The Congregationalist affords evidence of being edited in full view of the requirements of this problem. Mindful of the services which the collection of churches represented by it has performed for the American people, its contemporaries recognize in it an organ of progress, and wish for its continued growth and increasing circulation until its years shall be counted by centuries instead of scores.

Yours in personal, editorial and Christian fellowship, J. M. Buckley.

OFFICE OF THE SUNDAY SCHOOL TIMES, PHILADELPHIA.

A religious editor has the opportunities of a preacher, an author and a superintendent of a public library. If he knows his work and does it he ought to be equal to the best of these leaders and promoters of good influence in the community.

For fully forty years The Congregationalist has been a factor in my intellectual and spiritual life. It is still one of the few religious papers that I must find time to examine week by week, and I am grateful for what it gives Thirty years ago its managing editor, Mr. Charles A. Richardson, invited me to write a series of special articles upon Sunday school work. I had not, up to that time, attempted anything of the sort and I declined the invitation, because of my feeling unfitted With a true editor's determination of purpose he came to my home in Hartford, sat down by my side in my library and set himself to convince me that I could do the work and ought to attempt it. The result was that in response to his appeal I began the series of articles. This was the beginning of my work in lines which I am still pursuing. I am glad that the paper has sustained its high character in all these years, and that it bids fair to live up to its best standard or to go beyond it. H. CLAY TRUMBULL.

OFFICE OF CHRISTIAN WORK, NEW YORK.

The Christian Work takes off its editorial hat and stands with uncovered head in the presence of its ancient and respected contemporary—the venerable and genial Congregationalist—the oldest and admittedly one of the very best religious newspapers in the country. It is a great thing to be old and wise and respected—great for a man, butfar greater for a religious paper, which can grow more vigorous as it reaches the limit at which human life begins to decline. We speak guardedly, for, just entering upon our sixtieth volume, we must now strive to make an appearance of carefulness and respectable conservatism in all of our statements.

It is a great and notable event to have successfully completed fourscore years of active and useful life. Men grow old and die; institutions and religious newspapers grow old and live, some of them, and those who thus prove themselves the fittest by their survival, unlike the human race, are apt to become

more interesting and youthful with age.

It is now almost 2,000 years since the Founder of the Christian religion was upon the earth, and yet religious journalism may rightly be said to have commenced with this century. A single look back at the early files of your old Boston Recorder of three-quarters of a century ago, will, by contrast with your present noble paper, do more to illustrate the great progress of religious journalism than a letter of a thousand words of mine could do. That was a great paper in its time, and it fulfilled its mission, but what would it be at the present age? It was as unlike your able and well-filled, up-to-date Congregationalist as the

first railroad train of cars was unlike and inferior to the Empire Express of the present day. The world moves, and it is the function of the secular press to chronicle its passing events and reflect public opinion. Religious journals, like The Congregationalist, lead public opinion, and herein lies their real usefulness. Your paper has done and is doing well its part in the great issues of life, and the Christian Work most cheerfully and gladly adds its benediction, and wishes you increasing usefulness. We hope to greet your bright face upon our exchange table for centuries.

JOSEPH NEWTON HALLOCK.

OFFICE OF THE OBSERVER, NEW YORK.

The Observer, as you know, is the oldest religious paper in America now published under the same name and auspices as when it was begun. The Congregationalist and the Presbyterian Banner bought other journals which were established a few years earlier, consolidated them with their own papers, rejecting, however, the name and editorial control, and then claimed to be as old as the newspapers which they had absorbed. If The Congregationalist is eighty years old because the Boston Recorder and the Puritan Recorder would have been eighty had they lived to this day, we must introduce new methods into reckoning the age of our family relations and business firms. A business may continue under the name of former parties, but it would be unprecedented for a new firm with a different name to call itself the old house because it had bought out its stock of goods.

I would rather compliment The Congregationalist for what it is, and for what it has done for the denomination since it was established as a denominational paper. It has been a means of strength, and, with a few exceptions, a means of grace to the great and good branch of the Church of Christ which it aims to represent. I hope that it will live, not only to be eighty years old, but until "the kingdom" comes, for which all truly "religious" papers long and labor. Perhaps it will not be needful to circulate religious news after that, for we may all "see eye to eye" and "know as we are known"; but if there are to be religious papers then, I am sure The Congregationalist will rise to the occasion. Charles Augustus Stoddard.

OFFICE OF THE PILOT, BOSTON.

The oldest Catholic paper in America congratulates its senior contemporary, The Congregationalist, on attaining its eightieth birthday. My experience of religious journalism has not been long enough, perhaps, to warrant my expressing an opinion of what it has been in the past. On what it is and what it should be I may venture a modest judgment, and I am glad to say that I believe the best contemporary journals are governed by a spirit which is essential to all religion, the spirit of truth telling, of courtesy, of charity and of kindliness. Men and papers may and do differ honestly on questions of creed, and, so differing, they may easily misunderstand and innocently misrepresent the opinions of one another, but if the spirit of religion be in them they cannot misstate nor misquote the words of their neighbors.

A religious journal is bound by the same law of honor which should govern every journal. Obeying that law, there would be very little of the harsh, unkind and uncharitable utterances which disgrace so many professedly Christian newspapers. It is permissible and fair in a religious journal to criticise the policy or conduct of another church than its own, but there is no excuse for impeaching the sincerity of anybody, Catholic, Protestant, Jew or pagan, solely because of his creed or lack of creed, or to devote undivided attention to removing the mote from a brother's eye, while the beam (which is not a sunbeam of holiness) occupies one's own. An old

naval officer, some twenty years ago, when our navy was at its lowest estate, said to one who asked him what he thought of it: "Well, we haven't any ships and we haven't any guns and we haven't many sailors—but we have lots of officers and water." I think that religious journalism is always the better for having something besides editors and ink.

JAMES JEFFREY ROCHE.

OFFICE OF THE MORNING STAR, BOSTON.

The growth of religious journalism in America seems to me one of the most remarkable developments of the century, both statistically and influentially. I feel assured of two things-(1) that the religious press of the country is having greater influence than many people suppose, and (2) that its influence for good might be, and ought to be, greater than it is. Two human factors are concerned in making it so-(1) the immediate managers, and (2) the membership of the churches. Prohibitionists tell what might be done if all church members would vote the third party ticket. I often think of what the religious press might become if all church members would take and read their denominational papers. All Congregationalists are reading The Congregationalist, if, as well as I do, they know a good thing when they see it.

The space to which I am limited forbids saying what the editors and publishers of our religious papers should do in order to win greater influence. We have here some theories on that subject which we hope to put to trial a little later in handling The Morning Star. Meanwhile we are studying The Congregationalist and other great papers in order to get all the light possible. I cannot close this note without expressing the hope that the time is not far distant when our religious papers will all be advocating a confederation of Protestant denominations. For such a movement The Congregationalist could do much.

C. A. BICKFORD.

Office of The Golden Rule, Boston.

A sense of the opportunity and responsibility of the religious journalist continually grows upon me. If we should hear of a preacher, who, with stentorian voice and iron lungs, talked to a hundred thousand parishioners every Sunday, that preacher and church would be among the marvels of the day. His sermons would be reported far and wide. They would be sent in advance to the ends of the world and then the cable would flash the message under the seas to "let go the copy." The question on every lip would be: "Have you heard Dr. Ironlungs?"

But there is many a humble driver of the quill in the editorial office of a religious newspaper who preaches every week to such a vast audience, yet perhaps his fame is very limited and even his name is known to but few of his audience. Nevertheless, if name and fame do not follow the ministrations of his silent pulpit, opportunity and responsibility are his; opportunity to reach hearts and mold lives and build characters, opportunity to comfort and strengthen and bless, opportunity towarn and counsel and provoke to good works, opportunity to lift heavy burdens and to wipe away scalding tears of grief.

With these opportunities come their responsibilities; the responsibility to print no word that shall lower the moral standards of this vast audience, to engage in no useless controversy about unessentials, to shrink from no brave word for fear of diminishing the audience, to indulge in no flippant jests for the sake of making the audience say: "How smart Mr. Quilldriver is!"—the responsibility, in short, of making this great pulpit of the modern world, the pulpit of the printing press, composing room and editorial sanctum, a power for righteousness, commensurate with its opportunities and responsibilities.

FRANCIS E. CLARK.

The Eighty Years of the Paper's Life.

A Review of Its Origin, Growth, Characteristics and of Persons Connected with It.

- 1816. Recorder founded by Nathaniel Willis.
- 1825. Telegraph consolidated with the Recorder. 1844. Sale of paper by Mr. Willis to Rev. Mar-
- tin Moore.
- 1849. Consolidation of New England Puritan
- with the Recorder.

 1840-1862. Parsons Cooke's editorial career.

 1849. Congregationalist founded by Galen James
- and Edward W. Fay.
- 1851. Beginning of Dr. Dexter's connection with The Congregationalist.
- The Congregationalist.

 1856. Messrs. Greene and Richardson connect themselves with The Congregationalist.

 1860. Removai of Publishing office from 120 Washington Street to 15 Cornhill.

 1867, May 24. Consolidation of the Recorder with The Congregationalist and formation of the firm of W. L. Greene & Co.

 1867, Sept. 5. Change from four to eight pages.
- 1873. Removal to Congregational House.
 1889. Beginning of Dr. Dunning's Editorship.

- 1890. Death of Dr. Dexter. 1891. Death of Mr. Richardson.
- 1892. Change from eight pages to the present magazine form.

What paper was first in religious journalism has been the subject of earnest and at times sharp dispute. This is not the place to consider the question in detail. Suffice it to state the reasons why The Congregationalist lays claim to representing pioneer

work in religious journalism.

It is contended, on the one hand, that religious periodicals were in circulation several years before the first number of the Boston Recorder appeared, and the one in particular for which the claim of priority is put forth is the Herald of Gospel Liberty, which first saw the light at Portsmouth, N. H., Sept. 1, 1808. Facsimiles of this publication are available, and they prove that the sheet was distinctively religious in character, its contents comprising some account of the state of religion in different sections of the country, a poem on redeeming love, a long hortatory address to the public and a single pious anecdote. This diminutive affair, its four pages being each ten by eight and one-half inches, was, it is true, unlike similar productions which had pre-ceded it by many years. The latter, like Prince's Christian History, started in Boston in 1743, were devoted merely to accounts of revivals and did not have a long existence. The Herald of Gospel Liberty, on the other hand, aimed apparently to cover a wider field by furnishing some general reading for the family, and it has continued, we believe, with little interruption to this day, being now published in Dayton, O., by J. J. Summerbell & Co. and representing the Christian denomination.

Between the starting of this paper in 1808 and the birth of the Recorder eight years later two other periodicals similar to the former ventured upon the comparatively unknown sea of religious journalism. The Religious Remembrancer came out in Philadelphia, Sept. 4, 1813, and the Christian Observer is today its continuator; the Weekly Recorder was started at Chillicothe, O., July 5, 1814, and was subsequently absorbed by the Presbyterian Banner of Pittsburg.

The Recorder, of which The Congregationalist is the continuator, bases its claim to priority, then, on the ground that it inaugurated a distinctively new era, being far more closely related to what is called the secular sphere than these earlier papers. The germinal idea was the treatment of all topics from the point of view of religion put in more forcible and convincing terms and the gleaning of news from all depart- than by the founder of the Recorder himments of human life. This aim, in our judgment, constitutes an indisputable argu-

self, Nathaniel Willis, a number of years subsequent to his starting of the Recorder. ment for the assertion of priority. Per- We therefore reproduce below a facsi haps, however, the claim has never been of a statement by him years afterward: We therefore reproduce below a facsimile

The Boston Recorder was the first religious newspaper ever published. It was a newspaper complete in every department of general news. giving literary, scientific and veligious intelligence, the events of the day, deaths, manniages &c It was the first journal which presented to the public a common or complete newspaper founded upon a neligious basis, and therefore was the first religious newspaper. Nothing like it had ever been seen before, in this or any other country. -The first Number of the Boston Recorder was published January 3. 1816, by Nathaniel Willis. at his Office, No. 76. State Street, Boston! No other name appears in the paper, as connected with it in any way. He alone was responsible. Other persons were then and afterwards employed about the paper in various capacities, but he had all payments to make, and no other person was willing to be responsible for expenses in the then doubtful experiment, which was continued by him 29 years. He had attempted in 1810 and 1812, to establish such a paper in Porbland, but it was a time of war, and though the plan was approved, he found little substantial encouragement. The Recorder was sold in 1844 by Nathaniel Willis, to Que Martin Moore, and still lives being conducted upon the same Evangelical principles upon which it was first founded. Mr Willes. by the above facts is proved to have been the founder of the first Religious Newspaper in the world. We give this particular narrative because other claims have been aported.

The only other objection to conceding to The Congregationalist the honor of being the oldest religious newspaper is put forward by our friends of the New York Observer, who maintain that their paper, though started several years later than the Recorder, is the oldest in America now published under the same name and auspices as when it was begun. We are averse to rekindling the hot fires of debate on this point, but the historic character of this issue makes it proper to put on record our own view of what justly constitutes the claim to precedence. The mere preservation of the name of a periodical is not the decisive factor. Its friends recognize, for instance, in the Century of today the natural continuation of the monthly started years ago by the Scribners, and its volumes are dated from that starting point. The Outlook is not a new paper, but the Christian Union under another name. No one thinks that Mary Lyon's school has severed its connection with its past by substituting for the word "seminary" in its title the word "college." A woman by becoming a wife and dropping her father's name is none the less the same individual. As a matter of fact, when the proprietors of The Congregationalist in 1867 purchased the Recorder, they united the two names as well as the two papers and retained the double title for twenty-one years, then dropping one portion of it for the sake of brevity. The purchase of a newspaper always carries with it the right to take possession of its name and of what goes with it. The consolidation effected in 1867 meant the incorporation into one paper of all that was vital and representative in both. The leading editor of the Recorder, Rev. E. P. Marvin, was continued on the editorial staff of the joint paper, and it went on to minister to the same classes of people that each had served.

The place which had been filled by the Recorder in its earlier days in the esteem of the Pilgrim churches of New England has ever since the consolidation been filled by the present paper. It has drawn its support from the decendants of the same persons who stood by the Recorder, and the reasons for the consolidation were well put at the time in an editorial, from which we take this sentence, presumably from Dr. Dexter's pen:

II—as is believed to be the fact—since the last National Council all parties and schools among us have practically settled down into substantial unity upon the basis of the Burial Hill Declaration, it must surely honor God and please his Son and advantage his cause for that unity to find expression in the harmonious union of the weekly "organs" of the Old and New School wings of the denomination in a new journal, retaining the excellences and vitalities of both and aiming, in utmost Christian faithfulness and honor, to satisfy the reasonable tastes and meet the natural wants of the former subscribers and friends of both and of the entire denomination.

Papers that are long-lived must inevitably pass through many transitions in management, policy and characteristics. Even the Observer itself has not been altogether impervious to the modifying influence of the passage of time. Changes quite as great as the substitution of one title for another have taken place, and the good people who took Sidney E. Morse's sheet in the early years of its existence would hardly recognize it today in its modern dress and equipment.

We rejoice in the noble history and servhardly be expected to discard a historic

record covering forty years or more which times were hard and financial support did we believe has been bequeathed to us, and which the mere dropping of a name does not invalidate. The Recorder and The Congregationalist together constitute a single and continuous line of newspaper develop-

THE WILLIS FAMILY-A NOTABLE FAMILY OF EDITORS.

A survey of the history of religious jouralism in the United States inevitably leads the investigator back to Nathaniel Willis, born in Boston, June 6, 1780, where he also died May 26, 1870. The investigation will reveal facts interesting to all journalists and as well to those who are not, if they are interested in tracing the influence of heredity and environment upon successive generations of men and women.

Willis's father, whose name he bore, for ten years published a Whig paper in Boston, called the Independent Chronicle. He then removed to Virginia, was a printer in Winchester; from thence he went to Martinsburg and founded the Potomac Guardian, and in 1796 removed to Chillicothe and published the Sciota Gazette, the pioneer paper in Ohio. The son was with his father in Virginia from 1787 to 1796. In Virginia he saw slavery rampant and doubtless formed impressions concerning it which made him its strenuous opponent as soon as he began to control a journal of his own. From the father in Ohio there probably came to the son in Boston reports concerning the natural wealth of Ohio, the opportunity for advancement in life there and the spiritual needs of the new settlers, which gave him the sympathy for the work of the American Education Society and the evangelization of the newer States for which he was continually pleading in the Recorder after it was born.

Returning to Boston when his father removed to Chillicothe, the son commenced an apprenticeship as printer in the office of the Chronicle, in the same room on Court Street in which his father and Benjamin Franklin had worked.

In 1803, indorsed by Benjamin Austin, at that time a popular political writer on the Chronicle, Willis Junior went to Portland. Me., to become the proprietor of the Eastern Argus, an opponent of the Federal party. Libel suits and other vicissitudes made life somewhat of a burden, but for six years he continued to be responsible for the Argus. The turning point in his life was the acceptance of an invitation in 1807 to go and hear Rev. Edward Payson preach a Thanksgiving sermon. Hitherto his Sabbaths had been spent in roaming about the fields or reading the newspapers. He expected a political sermon, i.e., a Federal partisan address, but was agreeably disappointed, so much so that the next Sabbath he sat again at Payson's feet, was much interested and became a constant hearer. A revival soon followed, the Holy Spirit wrought in him and before long he became a Christian. With that change came a disgust for the methods and duties of editing a partisan newspaper, which culminated in his sale of the Argus and an attempt to earn a living as the keeper of a grocery. But this was not to be his life work. His heart was set upon establishing a religious newspaper in Portland, and Mr. Payson and the leading Christian laymen in that city and ice of the Observer, but for all that we can the vicinity were consulted. They all ad-

not appear.

In 1812 Willis removed to Boston, bought a new press and types and opened an office at 76 State Street, now the corner of Franklin Alley and Court Street. printed editions of a pamphlet entitled American Unitarians. He brought out the first edition of Dr. Griffin's Park Street Lectures and other works of a pious and always edifying character. A member of the present editorial staff of The Congregationalist has a Life of General Moreau printed by Willis, Moreau at that time being a popular character in the United States, where he rested for a time after his dispute with Napoleon and prior to his alliance with the czar.

Willis's heart and mind were bent, however, on establishing a religious newspaper. Times were hard, party feeling was running high, spiritual life in the churches was low and those with whom he consulted gave him but little encouragement. Deacon Jeremiah Evarts promised aid and then withdrew his support. Dr. Griffin, pastor of Park Street, Willis says, "said he never heard of such a thing as religion in a newspaper; it would do in a magazine." But in 1814 Rev. Dr. Jedediah Morse of Charlestown gave Willis more encouragement than he had found elsewhere. His son, Sidney E. Morse-a brother of S. F. B. Morse, the famous inventor-who was then studying law but had won some notice as a writer for the Centinel, was selected as one fitted to write for and assist in producing the projected paper. In 1815 Morse wrote the prospectus of the Recorder, which Willis printed and circulated. Nearly 500 subscribers were secured, and on Jan. 3, 1816. No. 1 of the Recorder was issued, a facsimile of a portion of the first page of which appears on our cover page, and other portions on this and the following pages.

Mr. Willis, in an autobiographical statement which he prepared in 1858, and from which we have quoted and shall quote freely, referred to himself as one "without the advantages of talent or education or money," who, nevertheless, had had a long and successful experience in establishing newspapers. He did not claim to be a brilliant editor, but he did assert until his dying day his right to the title of founder of the Recorder, hence the validity of his claim to have established the first religious newspaper in this country. The dispute as to who incurred the financial responsibility for the first numbers of the Recorder is one that has been pending for many years. There is no question, however, but that Mr. Willis first suggested the scheme of having such a newspaper in Boston, or that he stood sponsor as its publisher in No. 1, or that from April 1, 1817, when Mr. Morse withdrew, to 1844, he was the owner either in whole or in part, while from the first he was the controlling personality on the Recorder. He slone showed any willingness to incur financial risk, he alone had faith in the constituency which awaited him in New England and throughout the country. Others came to his assistance and strengthened the editorial page, men like Rev. Richard S. Storrs-father of Rev. Dr. R. S. Storrs of Brooklyn-Gerard Hallock and Rev. Asa Rand, but as Willis puts it in his most interesting autobiography, "There was a class of men in olden times who laid heavy burdens on men's shoulders grievous to be mitted that it would be a blessing, but the borne and would not touch them with one

THE RECORDER.

No. 1.

WEDNESDAY AFTERNOON, JANUARY 3, 1816

Voi. I.

PROSPECTUS

THE RECORDER.

The projectors of every new public cation ought to be well-astrolied, before they solicit the patronage of the public, that their intended work will promote the bost interests of mankind. The Press is too mighty an engine to be set in mothey solicit the paramage as too promote that their intended work will promote that their intended work will promote the best interests of mankand. The Pressis too mightly an engine to he set in motion raskly. Every writer, and especially every Eultre of a Peraméted Wock should feel a high responsibility, not should have important ends convolutly, and when the work of the writer a desire of private emobanent, nor the wish to secure the trimply of a party, will justify any man in these ing upon the world his new writines, or the writines of others. That the various of others. That the various of others. That the state of the world his new writines, or the writines of others. That the state of the world his new reliance of the world his incompetent hands, both in our own country and abroad, is sincerely banceted by many of our best and wised hand to be a world with the world hand to be a world with the mind of the reader to subject of more permanent importance, than those which occupy too nany of the columns of our public journals.

Burine the last quarter of a century.

permanent importance, than those which seemsy too samy of the columns of our public journey of the columns of our public journey. The surface of a century, and the place of the surface o

that political subjects shall be introduced, in temperate and conciliators style will be adopted. All measures, which promise a scharay influence upon our contray, will be cerdially approved, from whatever party or individual they may have originated. If it should at any time be necessary to disapprove of public measures, that respect for Government, which his at the very foundation of evil society, will be cautiously preserved; and, in such cases, a tone of regret and sorrow will best compart with the feelings of the Christian patriot.

If the Conductors were to name any work, which, in their opinion, generally takes a vise, dignified, and truly Christian course, in regard to political questions, that work would be the constant aim, and the contract of th

tions, that work would be the Christian Observer. It will be their constant aim, the constant aim of the c

and remures of the countries, in which this object is just exciting to systematic exertions, and how except it in every where much the rallying point for all sects, and all ranks; that it is supported by the mites of peasash, by the chantless and active partners of Empirico, by the wisdom of the product, by the talents of the great; and by one prayers of the goods when we consider the great and growing resenue which, to support this object, is every see endlested; in connection with the fact, that there is not a post upon early where the organization of the system is yet complete, we are persuaded, this the coolest calculator will be the fact that there is not a post upon early where the organization of the system is yet complete, we are persuaded, this the coolest calculator will be the fact; to promone, that the executions for this object, we working a great Moral Evolution, which will enhance every nation; and all the results of which will be lappy.

It is with the view of sading in the accomplishment of this vait ', 'm, that the Recorder is established. Every see that the most efficient ground the same of the manufactor of promoting this design is, by circulating, as wishly as possible, the reports of the various societies, with which it is connected. The Recorder will, therefore, publish these reports and generally, it will south and an order to sorted, as will give to its beaders, history of the voorly, as will give to its beaders, history of the and remurees of the countries, in which this ob

The theorete with thereby publish these resports and, generally, it will not an under exports and, generally, it will not not not the important morement in the religious world, as will give to it be readen, a history of the effort of Christian betweelnes. Such communications, and remarks, as will excite to exertion at the cases, will also be inverte. Such communications, and remarks, as will excite to exertion at the cases, will also be inverte. The part of the plan was adopted with a view to give the widest possible circulation to the Belgious het beligiones. It was boped, that by uniting itself with the interesting and popular information of the Newspaper, the fleligious brelligenor might be extensively interduced into families and places where, otherwise, if would have remained unknown.

where, our want have remained unknown.

The Recorder admits Advertise emit, because they are necessary to the support of the paper. But, the wide range embraced by the other departments of the paper, is a security that the Advertisements will not unreasonably encroach upon more interesting matter. They will also be of a character as select, that, to the great mass of our subscribers, they will be rather gratifient than otherwise.

ifying than o'herwise.

With respect to the Spirit with which the Rec'rder will be conducted; the union of men of all
parties, political and feligious, in the Breat plan,

Religious Department.

A BRIEF HISTORY STORY
PROORESS OF THE GOSPEL,

IS DIFFAST STORY
PROORESS OF THE GOSPEL,

IS DIFFAST STORY

SINCE ITS FIRST VEOMULGATION.

BY THE REF. HUST VEOMULGATION.

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About this favorable engineether, so when the considerably strengthened and exists of the development of the world at the infrared of repose from the F. STORY

THE STATE OF the world at the infrared of the post of the desire propagation.

The various suffices, of which & 3 Io man Empire was compased, were sunk in the grossest superstition, and debased by the prevalence of the most permittens with the propagation.

The various suffices, of which & 3 Io man Empire was compased, were sunk in the grossest superstition, and debased by the prevalence of the most permittens with the prevalence of the most permittens of the Johns Governey of the Graine with the prevalence of the most permittens of the Gospel.

Action of Christianity was such as a none of the sunk of the control o

UPPER HALF (REDUCED) OF THE FIRST PAGE OF THE FIRST NUMBER OF THE RECORDER.

growing family to support and educate, he had to be his own compositor, pressman and clerk. Holding high ideals of comity and the duty of preserving peace in the profession, he nevertheless early in his career had to meet the competition of rival newspapers * and confute critics who either found fault with the journal as published or had no sympathy with such a publication.

The reference just made to Mr. Willis's large and growing family may serve, perhaps, as a point of departure for the expansion of the hint made earlier in this article respecting the interest which all who are concerned about heredity and environment should have in the Willis family. Of the nine children born to Nathaniel Willis and Hannah Parker, three-N. P. Willis, Sarah Payson Willis and Richard Storrs Willisbecame well-known authors. Two-N. P. Willis and Richard Storrs Willis-followed their grandfather's and father's examples and ascended the editorial tripod, while in President Horace Bumstead of Atlanta University, to whose courtesy and interest we are under great obligations for much that centributes to the value of this issue, a grandson of Nathaniel Willis and son of his eldest child and daughter is found.

N. P. Willis, while a student at Yale, con-

*The Recorder of Jan. 23, 1824, gives a valuable statement respecting the multiplication of reli-gious periodicals. During the eight years that had intervened since the Recorder was begun forty-eight religious periodicals had been born and were then living. Of these twenty-five were monthly and twenty-three weekly. New York had eight; Pennsylvania seven; Massachusetts and Connecticut six each; Rhode Island five; the District of Columbia three; Maine, Virginia, South Carolina, Georgia and Kentucky two each; and New Hampshire, Vermont and Delaware one each.

over the signature "Roy." His subsequent career as editor of the American Monthly Magazine and then as co-editor with George P. Morris of the New York Mirror and Home Journal, his elegant prose and truly devotional poetry, and his brilliant success as a pioneer in the literature of travel, are all adequately recorded in the annals of the development of literature in this country.

Sarah Payson Willis, by her contributions to Boston periodicals, as early as 1851 attracted the attention of editors and publishers. After her marriage to James Parton, then an assistant of her brother on The Home Journal, her life was mainly spent in New York and vicinity, and from there, chiefly through the New York Ledger, she sent forth the many hundred articles and ten or more volumes which made the name of "Fanny Fern" a household word throughout the United States and England. As a novelist, satirist and writer of short stories she had more popularity than any American woman of her day.

Richard Storrs Willis, who still lives, like his father and his brother, N. P., has published three papers, the Musical Times, the Musical World and a journal of belleslettres entitled Once a Month.

The portrait which we print on our cover page indicates accurately the type of man that Mr. Willis was. He served long as a deacon in Park Street Church and was familiarly known as "deacon." At the time of his death, at the ripe age of ninety, Dr. Dexter referred to him as one "who was a good specimen of the kind of Christians which they had in Boston in the days when Dr. Lyman Beecher and Dr. Griffin were in their glory" and as one "who had left be- an ordination of a Congregational clergy-

of their fingers," He had a large and tributed religious poems to the Recorder hind him the savor of a good name and a good example," and Prof. Calvin E. Stowe (the husband of Harriet Beecher), who, when a boy, helped make in a South Natick mill the paper on which No. 1 of the Recorder was printed and later helped edit that paper in 1830, said, shortly after Mr. Willis's death, "A more industrious, hardorking, conscientious man I never knew. . . Though always enterprising and energetic he was of a rather melancholy temperament and encountered many discouragements. Yet he never said die.

VOL. I. OF THE RECORDER.

With Mr. Morse selected to act as editor, and with nearly 500 subscribers pledged, No. 1 of the Recorder was issued Jan. 3, 1816. It reprinted the prospectus, which had already been scattered in pamphlet form, informing present and future subscribers of the aims of its backers. It gave several columns to the first of many installments of Rev. Hugh Pearson's Historical View of the Progress of the Gospel. The nature of the work of the Wiscasset Foreign Mission Society was set forth, but local or domestic religious news was lacking. True to the pledge in the prospectus "state papers" were printed but without comment, President Jefferson's message being printed verbatim and an abstract given of the Secretary of the Navy's plea for an increase of the navy. In No. 2 an elaborate report on the state of the laws of Massachusetts respecting violations of the Sabbath was printed and commented upon favorably. The national treasury report was given in abstract, also much of Madison's commercial treaty with England, while a schedule for a concert of prayer was published, and

man recorded—the beginning of what has developed into our present church news department.

In No. 3 there are hints at too much child labor in the commonwealth. In No. 5 the germ of a Literary Department is to be found, being only a list of new publications -chiefly sermons-but no reviews. In No. 6 there is the first indication of interest in slavery the declaration of the Congress of Vienna being reprinted, and S. F. B. Morse's exhibition of pictures is advertised-Morse, the pupil of Allston and Leslie, who was to win immortality later by his inventions and telegraphic code. In No. 7 Yale and Bowdoin Colleges advertise, the first educational institutions to realize the merit of the religious weekly as an advertising medium. In No. 15 the editor questions the wisdom of admitting Indiana and Mississippi as States, and uses arguments similar to those now current in re to Arizona and New Mexico. No. 16 had long letters from William Carey in India, describing the progress of Baptist missions there, for the Recorder in its selection of religious news, both domestic and foreign, was exceedingly catholic. Nos. 18 and 19 had strong editorials setting forth the danger of the population of the United States outgrowing its distinctive institutions and the necessity of planting churches in the newly settled territories and educating clergymen to man the pulpits there. In No. 18 a new department-of poetry-appeared, James Montgomery's A Night in a Stage Coach being the forerunner of the thousands, original or selected, that have since appeared.

The importance of the newly created American Bible Society was clearly recog-

\$6.000,000

No. 21, and Intemperance in Maine, and ways of reducing it, were considered the following week. The strong peace proclivities of the paper were first revealed in No. 25, and in No. 34 there was a vigorous editorial denouncing trade in slaves, but failing to suggest the abolition of the traffic in the United States, the same issue containing a poem, On the Birth of His Third Son, written by President Davies, sometime president of Princeton College, in which the Princeton theology of his day was reflected in the truly paternal reference to the newly born child as,

Thou embryo angel, or thou infant fiend.

Such were some of the features of Vol. I., viewed from the standpoint of the reader. From the standpoint of the owner it is interesting to note that in June attention was called to the multiplication of rivals, the doubling of the circulation, and in November a proposition to issue the sheet in the octavo form as well as in folio form if a sufficient number of subscribers to make it pay indicated a desire for a change before the new year began. They did not, and no such change was made until Nov. 3, 1892.

On Jan. 7, 1817 Mr. Morse announced his intention of withdrawing from the paper; on April 1 he left and to his post came Rev. R. S. Storrs of Braintree, who combined editorial labors with pastoral until the close of 1823, when he resigned "under the conviction that an instrument of so much power ought to be in the hands of a man whose undivided attention may be given to it." Willis, in his autobiographical statement, says that with "Mr. Storrs's help the

nized in the editorial and news columns of Recorder rose from its lowest depression and was prosperous."

THE FIRST CHANGE OF FORM.

April 22, 1817, the Recorder was enlarged, lengthened and widened, and two columns of space added. The next fall delinquent subscribers were delicately reminded that they might find the next meeting of the legislature an excellent time to pay arrears. Dec. 2, the publisher desiring to raise funds to purchase a new set of types, offered premiums of two books to those who would pay their subscriptions in advance, so general and demoralizing was the custom of not paying until the end of the year if at all: and two years later, in a similar appeal, it was stated that \$5,000 was due the publishers from delinquent subscribers. Jan. 1, 1818, a New Year's Ode was circulated among the Boston subscribers by the regular carriers of the paper, and printed in the paper of the next week for the benefit of rural subscribers.

THE PROBLEM OF ADVERTISEMENTS.

May 29, 1819, the publisher replied to those readers and correspondents who "feared lest the increasing number of advertisements should circumscribe its sphere of usefulness, and disappoint its patrons." A pledge was given that no advertisements save those that were religious or literary would be admitted, and for a time the rule was adhered to quite strictly, but as early as 1817 advertisements of patent medicines had appeared, and ere long they found their way back again, Anderson's Cough Drops, the Elixir Pectorale and Coffin's Buchan being the pioneers. The first illustrated advertisement appeared Jan. 26, 1827, and,

LOWER HALF (REDUCED) OF THE THIRD PAGE OF THE FIRST ISSUE OF THE RECORDER.

or the expenses; and he communicated a let-from Mr. Brent, the Per master-General of array, mainth he state the aggregate of the array, mainth he state the aggregate of the le up of balances due on account of the pay, suitance and retained bounties of the regular vy and of the pay, subsistence, furgue and lang of the milita in those years, viz. z of milita, Sec. 3,095,000 of milita, Sec. 3,095,000 4,660,000

Subsistence of regular troops, 216,000

On motion of Mr. Loundes, the blanks in the ill were so filled up as to embrace the following

for Medical and Hospital Expansions, 200,000 for fitting times, 200,000 for the Ordnance Department, 140,000 After a short discussion, Mr. Louadre consented that the bill should be so amended as to provide for arrearages due prior to 1814.

The bill then passed, and was sent to the

Bendle. The petition of the General Association of Googregational Ministers in Massachusetts praying that the main may not be opened or transported on Sunday, was presented and committed. We diseaseday, Dec. 20. A bill for the relief of the infirm, disabled and operannated officers and soldiers of the rwto-perannated officers and soldiers of the rwto-diseased, the sunday war, and of the samy of the United States, the time being was read wice and committee of the sunday of t

ritted.

The petitions of certain Cotton Manufacturers
in Berkshire, Massachusetts, praying that meastres may be adopted to preserve and encourage
the Cotton Manufacturing establishments of the
United States, was read and committed.

tes, was read and committed.

Thursday, Dec. 21.

lington offered for consideration the

It. Meningum officed for consideration to-sing resolution to the knites, That the Committee appointed on se-kuriers, That the Committee appointed on se-teriors, That the Committee appointed on the size of the Committee appointed to the size of the size of the Committee appointed to the Committee appointed of the Committee appointed for the purpose of purpose appointed for the purpose of purpose appointed to the Committee appointed to the Committee appointed the Committee appointed to the Committee appointed to

Friday, Dec. 22.

Committee on the Public Lands, who maturated by a resolution of the House to a into the expediency of granting rights of the persons as shall be actually seated on they of tother, 1816, upon any action and go Other, 1816, upon any action and so of the persons as shall be actually seated on they of tother, 1816, upon any action and on the other persons as a seaten of holians, during the late war, retain it was affected for the grant the same, eport was debated but no question taken. Committee on Reads and Comel's were inuted to report on the expedience of grants. Friday, Dec. 22.

underwent the sentence near the gate of the eastle, on the JSth October. Thus has terminated the currer of the first Lieuwenams of Nopoleon Busines, parts.

By the arrival at New York of the Amlable-Matilda, from Liverpool, London dates have been received to Nov. 20.

The following are the most interesting articles.

By the Arrival at each voice to the Anthone-Spatialia, from Liverpool, Lombon dates have bean received to Nov. 20.

The following are the most interesting articles.

Trial of Marshal Nesr.

Pans, Nes 14, 1815. The Council of War convened for the trial of Marshal Nesr, and ecision, that they were not competent to try the accused, he being a Peer of France. Prom this decision, Mis Merishit, the King's Judge Advocate, appealed to the Council of Bertsians, and they have conformed the judgment.

In consequence of this decision, His Majesty issued two Ordonances, directing the House of Peers to proceed immediately on the trial of the Dake Marshal; and presembing regulations for the greenment of the wish.

The articles of impeachment against May have been read in the Clamber of Peers; and he has been removed from the Conciergeris to the Luxenbury, where the Peers hold their sittings.

Lanous, New. 20. The Alfield Troops which are to remain in France, and to be commanded by the Dake of Melingian, are to be called the European army. They are to be fol and biological by France.

Miscellaneous Articles.

Intelligence of the signature of the Treaty of Peece between France and the Allies, was adults, was

Intelligence of the signature of the Treaty of Peace between France and the Allics, was daily Rumour

Peace between France and the Allies, was daily expected.

Rumours of an approaching war between Russia and Turkey still prevailed.

The house of Baring and Co. London, have agreed, it is add, to pay to Austria 600,0001, ater. i. e. 1,332,000 dollars for the exclusive privilege of alling the red lead produced by the mines of Idria for three years.

The State's of Wurtemberg had convened add demanded of the King the restoration of their ancient privileges. The King at first friende, but has aince proposed that Plenipotentiaries should be appointed in his own part, and on the part of the Sittle, to form a new Constitution for the Kingdom of Wurtemberg.

The understand, seve the Wewlow's Gestate of

We understand, soys the NewYork Gasette of Mendoy last, that the Manhatan and the Mechanic Banks refused on Saturday to receive Treasury Major on Deposits. The Nat. Intelligence of Dec. 50, contains too Teasite shoreon the U. State and Indian Tribes; one with the Postureationies, the asker with the Kirkuposa.

The Youny with Mysers has been ratified by the Senate, and published.

The following is an enumeration of the prin-ipal Bible, Missionary, and Tract Societ es in

7. The Basimian Enwances Society, was instituted in England in 1698, for the diffusion of Religion, generally, andreworld. Its receipt during the year, ending. April 21st, 1814, were upwards of 147,000 dollars. It circulated dur-

of Bellgion, gensully, as des world. Its receipts during the ser; rading, April 1211, 1814, were upward of 147,000 dollars. It eirculated during the same year 7,007 copies of the Scriptures, and 740,000 other Books and Tracts, besides prending 6,150 dollars opas its Nisianos in India. 8. The READSTON TARREST SECTIF Was instituted in England, in 1729. R. Bas at present 124 auxiliaria. Its receipts during the year ending the 31st of Macch, 1818, were 50,350 dollars. It had circulated in 1813, Zeometers Million of Tracts in the English, Week 50,550 dollars. It had circulated in 1813, Zeometers Million of Tracts in the English, Week, Jensh, Manks, Glack, Modern Greek, Percelb, Dutch, Spanish, Portuguese, Tallan, German and Danish Inguages. This number must have greatly itereased since that period. The Society is just turning its attention to China. There are about 500,000 Chinese settlers in Jara and adjacent islands under the British government. Ily means of these actuers the Society expect to introduce Tracts in the Chinate language into every port of that populous Repire.

9. The Husannas Society for establishing Schools and circulating the Holy Scripture, in Ferland, was instituted [In London, in the year 1866. The receipts of this Society for the year ending March 181, 1815, were upwards of 12,000 dollars. It supports 242 subsols containing 11,1916 children.

The Executive Council of this State will meet on Monday the 9th inst. and the Legislature on Wednesday the 10th.

MARRIED.

In Burlington, Vt. Afvan Foste, Esq. Attorney at Law, to Miss Priscilla Rice, daughter of Col. Nathan Rice.

at Law, to Miss Princilla Rice, daughter of Col.
Kathan Rice.
At Wrentham, on the 27th December, by the
Rev. Mr. Fisk, Rev. Walter Harris of Dunbarton,
N. H. to Mrs. Elizabeth Cleaveland, consort of
the bine Rev. Join Cleaveland of the former place.
In Salem, Mr. Benjamin Doe, Merchant of Boston, to Miss Mary Proctor of Salem.

In Leadon, Jose Casar Latricos, Declar of Laws, Fellow of the Royal Society, and one of the most entirent physician in togind.

The control of the Royal Society, and one of the most entirent physician in togind.

The control of the Royal Co

NOTICE.

NOTICE.

THE annual menting of "The Foreign Allision.
Sixely of Boston and the worsing," will be holden at the fall of the Mansett Bank, A. Sermen will be piecked in the 608 south Meeting House, at Indipart sax by the Rev. Mr. Barras O'dullarys sizes which, a collection will be made to further the Jopen voicet design of the institution. stitution.

Ladies' faskionable Broadclothe.

THE PANOPLIST's

SANUEL T. ARMSTRONG, No. 80,

General reduction of the base publication of the bisnight as religious monthly Magazine, which has been regularly published from 1805 to the present time. The twelfth volume will commence with the year 1816. Six volume have been insued under the superintendance of the Been insued to the Been insu

LINCOLN & EDMANDS,

HINCOLN & EDMANALY,

THE BIME Warehouse, and Theological child
Miscellaneous Bookstore, 63, Corubilt,

K EEP for a sale, the greatest assortiment to be found in New Adaptant, at all the various sizes and binding—with an extensive stock of Theological Works, and Books in the various branche of Literature. Libraries supplied at practice of the control of the control

Adams's Geography, a new and valua-ble work for schools, on an original and much improved plan. In three parts. Part I. consists of a Geographical Orthography, divided and ac-cented. Part II. consists of a Grammar of Geoimproved plain. In three parts. First L. comists of a Georgy-liked Developes play, dwieded and seed a Georgy-liked Developes play, dwieded and seed as the property of the pro

Temple's Irractical Artithmenc, and Child's Animont in the Art of Rending The Child's Ferst Book, being an easy introduction to Spelling and Roading; well adapted to the young learner The Wester's Assistant, containing Co-

WILLIAM KIDDER.

WILLIAM KIDDER,
Market-Square, Oppoint Kielte'r Lettery U.S.-r,
K EEP'S constantly on hand a complete
assortment of
Gennine Drugg and Medicines
which he offers for sale, on rea-onable
terms, for Cash or approved Credit.
Jan. 3.

Notice to Teachers of Youth.

Notice to Xeachers of Fouth.

R. P. & C. WILLIAMS have recently republished the Columbian Ordographic or First Bush for Children. In which the words are methodically stranged, rationally divided in a slabile, and accurately accented according to the best authorities. For the use of Schools. By James Pole.

19. James Pole.

19.

o the teer authorises.

in vain,

Without feir culture's kind parental aid,
Without feir culture's kind parental aid,
Without culvening sums and gonial abover
And shelter from the blast a in vain we hop.

The tender plant can rear its blooming her
Or yield the harvest promised in the spring

Or yield the harvest promised in the spring.

REAGM RENDATIONS**

The importance of early impressing the minds of childran with the ruthineous of orthographe, of properties, or the properties of packing, recording and writing with readment of packing, recording and many in the course.

To give a death wound, therefore, to hie punishly, incorrect practice of directing children by a control of the packing and promoneing words with accuracy can common words of time stalation, we conclude the common the Common Orthographer This work we approve, because it is, as the first school back ought to be, nearly a spelling soon.

The Tables distinguishing the different clause the progress of shildren in their rudimental studies.

We think therefore, the author merits the pat-

We think therefore, the author merits the pat-ponage as well as the gratitude of the public

Wilberforce's View.

JUST published, and for sale by S. T. Ameracon, and N. Witter.
APRACTICAL VIEW of the Presonaling Religious System of Professed Cristians in the Higher and Middle Classes, currented with Real Charlindry.

in the Higher and Middle Classes, contrained with Read Centralody.

BY WILLIAM WILLIAM WILDERFORCE, E. og Medice of the British Partinusant.

The light character which Mr. Wildermann, has long maintained, both in the evil and "the high character which Mr. Order of the evil and "the property of the property of the evil and "the same and a common of the subjects of which he has treated, are and in some of Christianity—IL Coronana of Human Network—III of the Defect of the Highest According to the Partinuity—IL Coronana of Human Netwo-Hilliam Coronana of Christianity—IL Coronana of Human Netwo-Hilliam Netwo-Hil

being a picture of the Good Samaritan and advertising a well-known drug store on Washington Street, it was less open to criticism than some of the pictures which find their way into modern advertising

QUESTIONS OF COMITY.

tion the Recorder early had to face - is not so efficacious as a uniform support of



REV. PARSONS COOKE, D. D.

ing with its contemporaries, toleration as respects the factions within the Congregational fold, and the non-Congregational, non-Calvinistic, non-Pedo-Baptist churches of the land. From 1816 to 1822 there was little or nothing in the paper to indicate that a fierce controversy between Trinitarians and Unitarians was raging. Controversial pamphlets and books were advertised, meetings were announced and sermons reprinted but the editorial columns were kept free from bitterness or partisanship. Baptist, Presbyterian, Episcopal, Reformed Dutch, Methodist news from New England, the Middle States and the South, as well as from the mission fields, was given much space, and not only were the foreign and domestic religious newspapers freely quoted from, but the rise of religious journalism carefully noted and a word of hearty welcome always extended to rivals. From 1816 to 1825 the Recorder had just two controversies with its rivals, and they of a mild character compared with those of later days.

Willis's philosophy in this course was referred to in his autobiography, in which he says: " I was advised to admit the Unitarian controversy into the Recorder, but I declined because the paper was intended as a vehicle of intelligence, which would be excluded so far as long discussions were admitted," and the attitude of the paper toward other Christian sects was set forth in an editorial in 1817, when it was declared: "We recognize no other parties than those two, into which the Scriptures divide the whole world. Here we take sides," and again in Jan. 1, 1820, when it said: "Nor do we mean to judge the principles and motives of different sects. We are happy to record their worthy deeds in their own lan-

guage and leave it to God and to themselves to judge of more secret matters." In 1822 the paper declined to become embroiled in the dispute between Williams College and Amherst, and in 1828, after a period of polemics, in an editorial, How to Please All, it was announced as "a settled conviction The questions of comity and of tolera- that a continual petty warfare with errorists

> good principles and a reply to some of the more important attacks."

THE QUESTIONS OF THE DAY.

A survey and necessarily brief enumeration of the contents of Vols. II. to IX. reveals editorials condemning horse racing and Sabbath desecration in New England, Sabbath desecration by public officials in Washington, D. C., slavery in the United States though asserting its sanction in the Constitution, "privateering." those who speered at the Puritans and Pilgrims, some of the evils of Methodist camp meetings, dueling, "Jingoism" and Unitarianism and Universalism; editorials commending the mission of the A. B. C. F. M. in the Sandwich Islands, the work of the American Education Society, the Society for Promoting the Civilization and General Improvement of the Indian Tribes within the United States;

comity as it concerned the paper's deal- and others pleading for revivals of religion in Boston, for contributions to the societies newly organized for evangelizing heathen lands and the settlers on the frontiers.

THE TELEGRAPH, 1824-25.

Dissatisfaction with the Recorder because of its unwillingness to deal in polemics led to the establishment of The Telegraph in 1824, Gerard Hallock, a graduate of Williams College, being editor. It failed to thrive on controversy, and Nov. 13, 1824, the Recorder announced that on the first of the following January the two papers would be merged, one of the reasons given being worthy of note in these days when we are prone to fancy that we have just discovered our duty as Christian citizens. Said Willis and Hallock:

We hope to render the We hope to render the united paper such a medium of information as shall best be suited to the wants and circumstances of men, in a country where they are called to act not only as Christians, but as citizens and members of a social and intelligent social and intelligent community.

Mr. Hallock's career after he left the Recorder and Telegraph, June 30, 1826, was notable. For a time a part owner of the New York Observer, in 1828 he became an associate with David Hale in owning and editing The Journal of Commerce of New York city; and in editing it on pro-slavery lines through the exciting period preceding the Civil War he showed great ability and sincerity of purpose, but in 1861 a United States Grand Jury declared The Journal of Commerce guilty of encouraging rebellion, and it and three other papers were forbidden the use of the United States mails. This radical act led to Mr. Hallock's retirement from journalism, but left him freer to do philanthropic and Christian work. He and David Hale established the news service, which later led to the formation of the Associated Press, of which Mr. Hallock was the first president.

THE RECORDER AND TELEGRAPH.

The Recorder and Telegraph No. 1 was issued Jan. 1, 1825, Nathaniel Willis and Gerard Hallock being editors and owners, It immediately began to live up to the pledge that on "subjects of a doctrinal or controversial nature, the character of the Telegraph would be retained." In February a controversy with The Christian Register was begun over the question whether Dr. Watts was a Unitarian or not. In April we find a long scholastic editorial, punctuated with proof-texts, defending the doctrine of the Trinity from the attacks of The Christian Register, and the following January appears a polemic directed against Universalism, and until Mr. Hallock retired there was scarcely an issue in which there was not a controversial editorial or communication signed with some classical pseudonym, referring openly or in veiled terms to the heresies of the day.

Sabbath desecration by public officials and the people was sternly rebuked again and again. President John Quincy Adams did not escape censure when he violated the proprieties. In the issue of April 9, 1825. we find an editorial utterance revealing more clearly than anything else could the differentiation between the religious and the secular which obtained at that time. "We are asked," say the editors, "if we have not recommended our publication as a fit paper to be



REV. H. M DEXTER, D. D.

read on the Sabbath." "No! Never. And though most of it is of a nature very different from the general contents of the New York Courier [which had attacked the Recorder and Telegraph for its criticism of the Courier's first Sunday issue], yet we are free to say that, in our opinion, the Sabbath is not employed in the best manner when devoted to its perusal." And a fortnight

later, the Courier having taunted it with its consideration of secular affairs, the Recorder and Telegraph replied that it did not profess "to infuse any peculiar unction" to its legislative, domestic and foreign news, for "such an unction it cannot receive; and sooner than be instrumental of circulating it to occupy the sacred hours of Sabbath, we would suffer any extreme of poverty to which Providence might call us. If we introduce a small portion of such reading, it is only because our patrons are citizens as well as Christians."

CHANGES IN EDITORS AND TITLE.

In 1826 Mr. Hallock left Boston for New York and sold his share of the Recorder to Rev. Asa Rand, a graduate of Dartmouth, who had edited The Christian Mirror in Portland, Me., since 1822. He served as editor and proprietor until 1830, when he sold his share as proprietor to Mr. Willis. He subsequently edited The Observer in Lowell, and was prominent among those who preached and lectured against slavery. From 1830 to 1831 Prof. Calvin E. Stowe assisted Mr. Willis in editing the Recorder, and then Mr. E. C. Tracy of the Class of 1819 in Dartmouth College, who had been editing the Vermont Chronicle from 1822 to 1828, was associated with Mr. Willis as editor until 1834, when he returned to the Vermont Chronicle and there remained until his death in 1862. In 1834 his elder brother, Rev. Joseph Tracy, Dartmouth, 1814, became editor, retiring in 1837 to engage in secretarial labors in behalf of societies fostering the colonization of Negroes. From 1837 to 1844 Deacon Willis edited the paper assisted by leading clergymen of the denomination.



WILLIAM L. GREENE.

In 1844 Deacon Willis, being sixty-four years old, felt like securing relief from active service and sold the *Recorder* to Rev. Martin Moore of Brown University, 1810, who summoned to his aid Rev. Dr. Storrs of Braintree, Rev. E. D. Moore—later the editor of *The Boston Reporter*—Rev. A. W. McClure and J. F. Moore, Esq.

THE NEW ENGLAND PURITAN.

As early as 1826 Rev. Dr. Parsons Cooke, Williams College, '22, then of Ware and later of Portsmouth, N. H., and Lynn, began to appear in the secular and religious press as a fearless, trenchant critic of Unitarianism. In 1839, wishing to have a me-

dium of unrestrained expression and feeling the necessity for a religious newspaper more insistent upon polemics than the Recorder was, he established, Dec. 30, The Puritan, dated at Lynn and Salem until May 22, 1840, when the office of publication was moved to Boston. Dr. Cooke's spirit was aggressive. His blows aimed at latitudinarianism in or out of the Congregational fold were direct from the shoulder, and one seeking for specimens of pungent, adroit, controversial editorial work will find it exemplified admirably in the editorials of The Puritan, The Puritan Recorder, and the Boston Recorder from 1840 to 1862. the period representing Dr. Cooke's literary activity.

THE PURITAN RECORDER.

In May, 1849, The Puritan, or New England Puritan, as it was then called, was

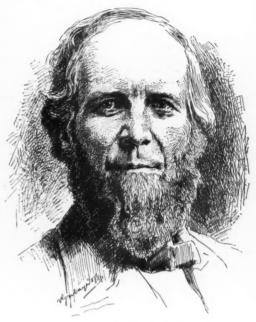
united with the Recorder and published under the name The Puritan Recorder, the proprietors being Moore, Woodbridge & Co.,

the editors, Rev. Parsons Cooke and Rev. J. E. Woodbridge, who had purchased The Puritan in December, 1840, and joined its editorial staff. The combined circulation of the Recorder and the New England Puritan gave the new paper a circulation of 10,000 to start with. In 1853 Mr. Woodbridge sold his interest to Rev. S. H. Riddel, Yale, 23. who had had considerable editorial experience in editing The Connecticut Evangelical Magazine and The Hartford Congregationalist. He remained proprietor and office editor until 1858. On Jan. 6, 1859, Rev. Nathan Munroe of Bradford succeeded Mr. Riddel as co-proprietor and co-editor with Parsons Cooke, reviving the old name and style, The Boston Recorder, In November, 1862, Rev. Dr. E. P. Marvin purchased the interest of Dr. Cooke, and in May, 1863, he became sole owner and editor, which relation he sustained until the consolidation of the

Recorder with The Congregationalist, May, 1867.

BIRTH OF THE CONGREGATIONALIST.
From being in its early days a representative of all the churches of the Pilgrim polity in New England, the Boston Recorder in 1849, and for some years previous, had come to be somewhat narrow in its out-

look, particularly antagonistic to what was known as the new school theology, and consequently obnoxious to a large and increasing element of ministers and laymen. The younger men, especially, complained that the paper would not insert their contributions, and the demand for an organ



CHARLES A. RICHARDSON.

which should be more representative and catholic became more and more pronounced. There was a strong feeling, too, that the Recorder was not outspoken enough against slavery.

A number of preliminary conferences were held, a petition was circulated and received the signatures of over a hundred ministers, and the movement crystallized around a certain number of divines, some of whom were already influential in the Congregational body and others were just emerging into prominence. It became clear that there was sufficient editorial and literary ability to found and sustain a new paper. Then the all-important question of the wherewithal arose. Deacon Galen James was living at Medford, having practically retired from business after accumulating considerable property in ship building. He was approached, viewed the matter favorably and concluded that his days of active usefulness were by no means ended. He pledged himself and his resources to the new enterprise. He espoused it heartily, too, saying that he intended to make it go, and associated with him in the partnership Deacon Edward W. Fay of Charlestown. The two made the necessary mechanical arrangements and on Friday, May 25, 1849, the new paper appeared, the names of Edward Beecher, Joseph Haven, Jr., and Increase Tarbox appearing in the upper right hand corner of the first page as editors. Beneath this superscription was the name of Rev. E. D. Moore as office editor, and the further statement that the editors in their labors had the co-operation of Rev. R. S. Storrs, Rev. B. B. Edwards, Rev. E. A. Park, Rev. E. N. Kirk and Rev. W. I. Budington. The paper announced itself as printed at the New England Type Foundry, Congress Street, of which Hobart & Robbins were the proprietors, though the editorial and publishing office was at 12 School Street.

THE CONGREGATIONALIST

VOLUME LXXIV

BOSTON THURSDAY 16 MAY 1889 -Ten Pages

HEADING (REDUCED) OF THE PAPER WHEN IN THE EIGHT PAGE FORM.

friendly expressions of its wellwishers. The proprietors before projecting it had bought out the Boston Reporter, with its list of about 2,500 subscribers, and it was

Rev. E. D. Moore, should take a similar position on the new paper.

The prospectus was an able document, making it plain that the paper would be conducted on a broad, catholic basis, would champion the great moral reforms of the day and would stand, not as a representative of any theological party, but for comprehension within evangelical lines. A year and a half later, when reviewing its history up to that period, it disclaimed vigorously the idea that it was or would be the organ of either New Haven Seminary or Andover Seminary, and declared its intention to treat in an impartial and sympathetic fashion themes relating to politics, literature, theology and practical religion.

One by one, in subsequent issues of the paper after the first number, names were added to the co-operating editorial staff which we now recognize as those of men who have since then had a notable share in denominational activities. Among them are recorded Joel Hawes,

Henry B. Smith, A. H. Clapp-our beloved "Huntington," who is with us until this day-J. W. Chickering, George E. Day, Ray Palmer and several others.

In 1851, Oct. 24, the paper bought the Christian Times, which had then been running four years, being edited by Rev. Dorus Clarke and Rev. J. Choules. The former became office editor of The Congregationalist, succeeding Mr. Moore. Already from the principal editorship had withdrawn Mr. Haven, Jan. 3, 1851, on account of his call to Amherst College, and July 11, 1851, Mr. Tarbox, to become the secretary of the Education Society. Mr. Haven's immediate successor was Rev. R. S. Storrs, and Dr. Dexter's name first appears Oct. 24, 1851, accompanied by the announcement that Rev. E. N. Kirk and Rev. A. L. Stone would be special contributors.

THE DEVELOPMENT OF THE CONGREGA-TIONALIST.

Under this joint pastoral-editorship The Congregationalist's earlier years reflected the strong grasp and spiritual breadth of the men who wielded the pen, and its columns furnished a large variety of whole-The next some miscellaneous matter. change of consequence arose at the time of the death in 1856 of Deacon Fay, when Messrs. C. A. Richardson and W. L. Greene acquired an interest in the property, the former becoming the office editor and the latter assuming charge of the business department. From this time forward a new and forceful impulse made itself felt through-

into the cold world relying solely on the literary qualities and its business develop-

educated man was gifted with remarkable called Household Reading, which had so editorial ability, joined to tireless energy large a circulation that a second volume ennatural that the office editor of that paper, and an indomitable purpose. During the titled Good Things was put upon the market.



forward in circulation and influence, and, catering particularly to the family, it established itself in thousands of homes throughout the land. Mr. Richardson sensed with remarkable acuteness the capacity and the desires of the "average reader," and the original contributions, as well as the selected matter, were of a popular character. So without losing its bold on the ministe- the presidency of Pacific Theological Sem-

The Congregationalist did not go forth out the entire paper, both as respects its rial and professional classes the paper gained in the esteem of the rank and file. Selections from its choice contributions Mr. Richardson, though not a college were brought together in 1866 in a volume

During the Civil War the pages were witnesses to the excitement of those stirring times, and to the determination of the North to put down the rebellion. Letters from the front from Chaplains Quint and James filled columns week by week. Maps showing the scene of engagements and campaigns were introduced, and a weekly summary of the progress of the war gave as terse, comprehensive and graphic a résumé as was to be found in any daily or weekly sheet. This was prepared by Mr. Richardson in addition to all his other editorial cares, and it was some of the best of the original work of his life, His brother, A. D. Richardson, the famous correspondent, was an occasional contributor, and the tragic ending of his life is recorded in a brief paragraph welling up from the depths of a fond brother's heart.

The next landmark relates to the consolidation in 1867 of the Recorder, whose circulation had been continually dwindling, with The Congregationalist, which then had

period from 1856 to 1867 the paper leaped twice as many subscribers as its rival. The fact that Rev. E. P. Marvin, the editor of the Recorder, was given a position at once on the staff of The Congregationalist and Recorder preserved the line of continuity. At this time the firm of W. L. Greene & Co. succeeded that of Galen James & Co. In the summer of this same year Dr. Dexter, turning a deaf ear to entreaties to take



BUSINESS OFFICE.



EDITORIAL ROOMS.

Church (now Berkeley Temple) and became the leading editor of the organ to which for fifteen years or more he had been an editorial contributor. How vigorously and influentially he wielded his pen until death snatched it from him so suddenly the editorial pages of this paper year after year bear abundant witness. His pungent, incisive style stamped with a peculiar quality all his work.

And yet another change marked this eventful year. This was of the mechanical sort, being the adoption of the eight-page form in the place of the four-page. new heading, The Congregationalist and Recorder, was set off by a graphic picture of the landing of the Pilgrims. In 1870 the experiment was tried of publishing, in addition to The Congregationalist, a distinct paper called the Recorder at half price, and containing just about half the matter, skimmed from the larger sheet, and about this time, Nov. 5, 1870, the word "Recorder" was dropped from the heading of the paper. After a trial of a little less than three years this experiment resulted so unfavorably that the smaller sheet was discontinued, and although the name of the Recorder was never restored to the main heading of the paper it appeared for a long time in smaller captions over the editorial columns and elsewhere.

CONTRIBUTORS.

this paper can point. It has always been

inary, resigned the pastorate of Pine Street continents in the service of the paper, and a rapid glance over the files down to the present day reveals the names of many of the prominent literary workers of America and Great Britain.

> A pardonable pride may be taken in the fact that comparatively unknown writers have been discovered by this paper and brought into prominence. Gail Hamilton's first work was done in our columns, and for years articles characterized by all her sprightliness and brilliancy appeared almost every week. Lucy Larcom found early recognition and for a time, in addition to contributing poems herself, passed judgment upon all the poetry that was published. The charming stories by Lynde Palmer (Mrs. Pebbles) made their first appearance in The Congregationalist, as well as portions of Sophie May's Prudy Books, beloved of children the world over. Mrs. E. H. J. Cleaveland's poem, No Sect in Heaven, when reprinted attained a circulation of over 200,000 copies, and an equally warm welcome was extended to the Deacon's Week, by Rose Terry Cooke, whose many other stories for this paper helped to give her fame. Elizabeth Stuart Phelps, Frances Lee Pratt, "Grace Greenwood," May, Isabella T. Hopkins (Z. A. R.), Mary F. Butts and Phœbe Cary were others among the women writers.

To enumerate the prominent male contributors would be like calling the roll of It is a noble list of contributors to which the ministerial and lay leaders of the de-

cial and Moral, to the striking series of articles by Professor Phelps, to Leonard Bacon's telling contributions, some of which bore the caption Views from the Watchtower, and to many articles by J. P. Thompson, John Todd, John S. C. Abbott, C. C. Coffin, Henry Clay Trumbull, Henry Wilson, Schuyler Colfax, Jacob Abbott, E. N. Kirk, A. L. Stone, Samuel Wolcott, Ray Palmer, Asa Bullard, E. A. Rand, J. W. Kimball, J. O. Means and I. N. Tarbox. We are dwelling particularly now upon the authors who figured prominently in our columns from twenty to thirty-five years ago, for our present constituency of readers is fairly familiar with the writers of more recent years.

Continuous, too, was the development of the departments of the paper, one after another being added and bringing a fresh element of strength. They related to almost all the concerns of human life and some of their titles are still preserved. Thus the fields of science and of information, practical everyday topics, of health and temperance, of agriculture and finance were opened to the readers of the paper. The department of Church News was a noteworthy evolution, and as early as 1866 the present classification by States arose, with paid correspondents in all parts of the country. So strong a feature did this become that the tribute of imitation was paid by mere than one contemporary.

The last quarter of a century has witnomination. We must, however, advert to nessed a large extension of correspondence the policy to enlist the best writers on both Prof. T. C. Upham's Letters, Æsthetic, So- from different centers. For many years at

Hooper, who wrote under the nom de plume Spectator. For years we have had representatives in England and Scotland, and in addition American travelers and sojourners in the Old World have been impressed

the capital we were represented by W. R. belongs. Other worthy and useful persons connected with the paper for longer or shorter periods through a series of years were Samuel Burnham, Rev. F. T. Lee, now of Chicago, Rev. M. D. Bisbee, now of Dartmouth College, Prof. Henry E.



COMPOSING ROOM.

into service. Rev. W. L. Gage, D. D., fur- Bourne of Adelbert College, Rev. F. H. Kasnished, some thirty years ago, an exceptionally valuable series of foreign letters under the nom de plume of "Torc," while Dr. Dexter's piquant letters from abroad ranged through a wide variety of topics. Mr. Richardson, despite his usual close confinement to the office, went about the world considerably, and on his first trip abroad in 1867 wrote twenty-four letters, while a subsequent journey to California bore similar fruit. The paper has always been fortunate in its Chicago representatives, Dr. Roy (Pilgrim) and Dr. Simeon Gilbert serving successively and efficiently in this capacity each for many years.

The change of location-from Cornhill to the Congregational House-in 1873 marked another era in the paper's life, and it may justly be said that Dr. Dexter's energy and enthusiasm were among the potent influences which led the denomination to purchase this structure. We need not relate in detail the progress of the paper in the last quarter of a century. The management underwent no change of consequence until the death of Dr. Dexter in November, 1890, followed by that of Mr. Richardson in January, 1891, when the present editorial management of the paper was inaugurated. With characteristic foresight Dr. Dexter and Mr. Richardson had, practically, years before, selected their successors and trained them for their duties, so the sudden break occasioned by their unexpected deaths was less apparent in the ongoing of the paper.

Reference should be made to the share which associate editors have had in developing and broadening the journal. first woman to take a place on the staffand probably the first to enter Boston journalism-was Miss Ellen M. Stone, whose work lasted from 1867 to 1878, when she went to Bulgaria as a missionary. Herable successor was Mrs. Sarah K. Bolton. Rev. Edward Abbott was a valuable member of the staff from 1869 to 1878, dis-

son, Miss H. H. Stanwood, now Mrs. C. B. Rice, and Miss Mary Barrows.

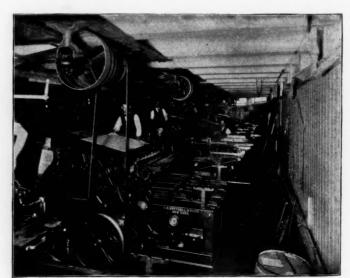
PRESENT ORGANIZATION.

Since the denomination, in 1873, took possession of the gray stone building on Beacon Street The Congregationalist has had its headquarters there and has several times outgrown the space allotted to it. The rooms of the publisher are on the second floor and there the business management of the paper is centered. Here the subscription books are kept, the daily mail received and distributed and such matters as relate to the purchase of the

Hames, began his business career as a boy in the office of The Congregationalist, and is thoroughly conversant with all that pertains to the work of the business office, having a remarkable familiarity with the subscription lists. The advertising department is under the charge of Mr. O. B. Merrill and Mr. H. F. Grout. Miss Ruby M. Tyler is cashier.

The mailing room is on the same floor with the business office, and the busiest days here are Wednesday and Thursday, when the mail bags are being packed for their journeys hither and thither to every State and territory in the country and to many foreign lands as well.

The ascent of two flights of stairs, or, if one has plenty of leisure, the use of the ele vator, brings the visitor to the editorial rooms, where the staff of workers occupy desks in close but friendly proximity. The editor in-chief, Dr. Dunning, shapes the policy of the paper and passes final judgment upon everything that appears in its columns. Mr. Dexter, besides being an editorial writer and an owner of the paper, conducts the literary department. In point of service he is the oldest member of the staff. During an absence of nine months in Europe his place is being supplied by Rev. I. O. Rankin. Mr. Bridgman, the managing editor, is responsible for each week's make up and for the general oversight of all the departments. To Mr. Morris fall the preparation of the review of the week headed Current History, the perusal of the exchanges and the preparation of much miscellaneous editorial and news matter. Mr. Stickney is office editor and superintends the Church News department, being assisted therein by Miss Kittredge. Miss Dyer has been connected with the paper for fifteen years. She projected and has developed the Home department, in conducting which of late she has been aided by Miss Buckley, who also prepares Progress of the Kingdom. Miss Florence S. Fuller furnishes stenographic and clerical help. Mr. Martin is a weekly visitor and even November's gloom



PRESS ROOM.

keting receive attention. Mr. William F. cheery voice calls "good morning." The Whittemore, since 1887, when Mr. Greene day that goes by without a call from Dr. laid aside the active responsibility for this Quint lacks a certain completeness. He playing the versatility which has character- department, has been the publisher of the passes from desk to desk chatting with the ized the distinguished family to which he paper. The head bookkeeper, Mr. E. H. staff in turn and his counsel is frequently

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MAILING ROOM

the Business Outlook is Mr. Henry E. Hammond of the Boston Commercial Bulletin.

Up still another flight of stairs is Mr. Thomas Todd's composing room, where he whom Mr. Martin has immortalized as the Despotic Foreman holds sway. But if all tyrants possessed even a fraction of his good temper and consideration of others revolutions would be unknown. His labor and that of his nimble-fingered assistants are indis-

sought and greatly prized. The writer of pensable factors in the production of the paper. After the forms are " made up" on Tuesday afternoon they are taken by faithful men to the printing establishment of T. J. M. Smith & Co., on Purchase Street, where the best modern machinery speedily transforms white paper into printed sheets. The folding and binding process comes next and then the great baskets of papers are loaded into wagons and dispatched to the Congregational House.

GATHERED FROM OUR FILES.

In our study of the bound volumes of the paper, in order to familiarize ourselves with its history, we have chanced upon a multitude of notes extremely suggestive of contemporaneous history. Some of these we print below.

Jan. 3, 1816. The Recorder. Published every Wednesday afternoon, At No. 76, State Street, Boston, by Nathaniel Willis. Price three Dollars a year. (Entrance through Mr. H. Messinger's Hat-Store, or in the rear of the building from Wilson's Lane.

April 17, 1816. (From the American Advertiser.) The directors of the (Philadelphia) Academy of fine Arts have secured this masterpiece of modern painting (Allston's picture of the dead man restored to life by touching the bones of the prophet Elisha) the work of an American artist. This picture, which gained the prize of two hundred guineas from the British Institution, and excited the delight and admiration of foreign amateurs, is now to grace the walls of our Academy.

Aug. 28, 1816. Mr. Gallaudett and his deaf and dumb companion Laurent Clerc, have arrived in Hartford, and will shortly commence their labors in the Institution established in that city.

Jan. 1, 1817. It entered into our original design to furnish our readers with a select list of publications. In order that we may do it, we wish that authors would seasonably hand us at least the title-page of their works, for otherwise we cannot be responsible for inserting them accurately, or even for inserting them at all.

April 21, 1818. Late travellers in the interior of India, give us an account of a chain of mountains rising from the valley of Nepaul, called the "Himalaya chain"—the summit of whose highest peak is estimated at 26,462 feet. or about five miles above the level of the sea -Chimborazo, the highest peak of the Andes, had always been considered as the most elevated part of the globe, being 21,450 feet, or nearly four miles high.

July 24, 1819. A writer in the Boston Gazette recommends that on every alarm of fire at night, householders should "place imme diately in an elevated situation a light to lead the way. This may induce a great number of our citizens to attend all fires, and save the property of the public in general." To this we would add a suggestion, that the name of the street, or section of the town where the fire is, be always mentioned by those who first cry fire, that people may know where to go with their buckets, without loss of time.

Aug. 31, 1822. "No lover of new translations of the Bible," is excluded for want of Greek types

March 27, 1824. A new pocket edition of Dwight's Theology has been published in London in six pocket volumes, with a copious life of the author and a portrait by Rom-

April 17, 1824. (Announcement.) Village Hymns, for social worship; designed as a supplement to Dr. Watts Psalms and Hymns, by Rev. Asahel Nettleton.

May 29, 1824. Messrs. Carey and Lea have in press and announce for publication no less than eleven American works.

June 19, 1824. Franklin's Life and Maxims have been lately published in France in Modern Greek, and sent to Greece.

April 14, 1826. "The Great Unknown" no longer unknown. We have seen a letter from London, dated the 14th of February, which mentions that Sir Walter Scott had acknowl. edged himself (under oath) the author of Waverly Novels. It is already known that the author of these novels was a large creditor of the house of Constable & Co., which failed some time since. In proving this claim, Sir Walter was obliged to acknowledge himself the author of these works. (N. Y. Gaz.)

April 28, 1826. The public are generally aware that Noah Webster Esq. of Newhaven, has been engaged for more than 20 years in preparing for the press an "American Dictionary of the English Language." The prospectus of this important work is at length

issued; and is accompanied by testimonials of approbation from a great number of distinguished gentlemen, among whom are Judge Story and the Hon. John Pickering of Salem, Rev. Jared Sparks, Editor of the North American Review, President Day and Professors Silliman, Gibbs and Kingsley of Yale Col-lege, Professors Willard and Channing of Harvard College, Professor Everrett, Rev. Sereno E. Dwight, late of Boston, Gov. Clinton of New York, President Madison, and the Hon. John Trumbull, author of Mc. Fingal.

June 2, 1826. The United States Literary Gazette published in this city and the New York Review, are to be united and hereafter published simultaneously in New York and this city under the joint editorship of Messrs. W. C. Bryant and Carter.

FOUR YEARS OF CLUB WORK.

The Young Men's Sunday Evening Club of Appleton, Wis., is now on its fifth year. The fourth anniversary service was held on a recent Sunday and an elaborate program was issued. giving in brief the history and work of the organization as well as a complete directory of the church.

Beginning as the first of its kind the success of the club was problematical. The novelty was expected to wear popularly but a short time and then perhaps cease to be effective.

The twenty original members have stood together through these years and have increased their numbers to 560, and their work is now stronger and more efficient than at any previous time. The distinctive features which first characterized their work have been retained and briefly are: short sermons on timely topics, good music and programs in the hands of all who attend.

The design to enrich the evening service has to an eminent degree been successful. All men not affiliated with other church work are cordially invited to this and the results are an enlarged parish, increased attendance at both the morning service and the Sunday school and a marked helpfulness in the financial and social condition of the church. Heartily indorsed by the church and community. meeting but little adverse criticism, and that chiefly from the prejudice of those who have not participated in its service, the club has come to occupy an important place in the field of this church.

During the past year over 300 musicians have assisted, and occasionally prominent speakers from outside have helped to deepen and broaden the influence. The social features have been introduced wisely and in no small degree have proved an impor-tant factor. Two social entertainments and a lecture course of high order have been provided during the year and enthusiastically sustained. The receipts, outside of the ordi-nary church contributions, have been nearly \$1,800 and the expenses a little over \$1,600.

The influence of the work has extended far beyond this organization and cannot be measured. By many letters, programs and printed reports as helps, other organizations, natterned mainly after this, are working now in methods chiefly in the same line and with the same beneficent results.

The daughter of a Jewish rabbi in New York city married a Roman Catholic recently. Her father, as soon as he discovered the fact, resigned his pastorate and sent the following letter to his daughter, a letter that reveals a spirit which is so typical that it explains much of the vitality of Judaism as a religion and the Hebrews as a people:

You are in a different sphere of life and you are in a new family circle. It is your duty then to gain the affection of your new companions, but not to look back on us whom you have discarded. God will console you and will give you a new heart to repent one of these days. These are the last words I will ever write to you. Your betrayed father.

The Home

LOOKING TOWARD SPAIN.

BY JULIA C. R. DORR.



Among the choicest of our early as well as later poetical contributors we are proud to rank Mrs. Julia C. R. Dorr, whose beautiful sonnets and other poems glor fy the home life, its loves, joys and sorrows, and breathe with tender and devout feeling. Julia Caroline Ripley was born of

French parentage on her mother's side in Charleston, S. C., Feb. 13, 1825, but when a child her family settled in Vermont where she has lived ever since, her home being now in Rutland. In 1847 she married Seneca R. Dorr. Besides contributing both prose and poetry to prominent periodicals, she has published several novels as well as books of verse.

I stand on a rocky headland Far out in the deep blue main. And only its tremulous splendor Lies between me and Spain.

Behind me the pine tree forest, Singing the old refrain; Before the exulting billow And the far dreamland of Spain.

On the red rocks dash the breakers. Their spray is a blinding rain; My hair is wet with the sea foam, But the wind blows straight from Spain.

Hark to the roar and the tumult And the cries like a soul in pain! But beyond is the calm and the silence, And the beautiful land of Spain.

Afar, on the dim horizon, I watch with a yearning vain Yon fair ship gallantly sailing Straight on to the ports of Spain.

And it's O, for the splendid castles. And the light on tower and fane, And the mystical, magical glory Of the marvelous realm of Spain!

Night falls on the rocky headland As day and its splendors wane, While o'er the dark waters the moonlight Is building a bridge to Spain.

But I think with an infinite longing Of the hopes that no longer reign, Of the dreams that are past fulfillment, Unless on thy shores, O Spain!

SIGNPOSTS ALONG THE PATHWAY OF WOMAN'S PROGRESS.

BY FRANCES J. DYER.

To record in detail the notable achievements of American women during the period covered by the life of The Congregationalist would require all the space allotted to the Home Department. I shall attempt, therefore, only to call attention to a few signposts along the four great highways of industrial and social life, education, moral reform and missionary effort.

We must travel forty years along the beaten path of conservative ideas before coming to that sharp turn in the road marked Woman's Rights, which George Meredith calls "the most indigestible fact of the century." Then it was a terrifying sign and, peering into the thorny, untrodden way leading apparently into a labyrinth of difficulties, few there were which entered therein. But a corporal's guard bravely

followed the directing finger and blazed the way for that new road which now ramifies in countless directions. The original design was to secure equal political rights for both sexes, and, while this specific end has not been attained, the effort has resulted in opening up all those new avenues of employment which have radically changed the industrial status of woman. The sentiment in regard to suffrage at that time is well illustrated in the familiar anecdote concerning the pastor of the Congregational church in Malden, who thus announced an address to be given by Lucy Stone under the auspices of the Massachusetts Anti-Slavery Society. Holding the notice up before his face, he said: "I am requested by Mr. Mowry to say that a hen will undertake to crow like a cock at the Town Hall this afternoon at five o'clock. Anybody who wants to hear that kind of music will, of course, attend." The feeling of the press was voiced by Samuel Bowles, a most estimable man, who welcomed the same gentle speaker through the columns of the Springfield Republican in this gentlemanly fash-"You she hyena, don't you come here!" Today a woman suffrage gathering creates no more sensation than a prayer meeting.

But the indirect ends gained by the woman's rights movement are what we notice most as we read the signs along this new road. Then only two bypaths, teaching and sewing, led into the industrial world. Today women journey side by side with men in all the trades and professions. Whether this constitutes an ideal state of society, however, is an open question. The first woman who kept a store in Massachusetts was a widow in Lowell, who timidly undertook to support herself and children by selling boots and shoes. When she put up her modest sign it was greeted with a loud guffaw by outsiders in the street. Now, in this State alone, over 300 occupations are open to women and there are over 500, 000 wage-earners in their ranks, not including those in domestic service in private families. Outside of employments like dressmaking and millinery, that are considered as essentially feminine, we find women engaged as architects, chemists, taxidermists, house and sign painters, butchers, carpenters, brass and metal workers, makers of caskets, tiles, twine, fireworks, matches and scores of other articles. I regret to say that there are eighty-one saloon keepers in this ancient commonwealth and one manufacturer of ale and beer. In the country at large are nearly 1,500 commercial travelers, 216 stock raisers and 56,809 farmers. The number who earn their living as clerks, bookkeepers and operatives in mills or factories runs into the hundred thousands.

Turning to the professions we find that the first woman lawyer was admitted to the Iowa bar in 1869. Now there are seventyfive practicing law in twenty-three States, eight of which were obliged to pass special legislative acts to secure them the privilege. The advance in medicine may be gauged by a few salient facts. When Harriet Hosmer, a sculptor of whom Massachusetts is justly proud, wished to study anatomy she knocked in vain at the doors of medical colleges in New England and New York. Crossing the Mississippi she went to Dr. McDowell, dean of the Medical College in St. Louis, who said to her, with true Southern chivalry, "You shall study anatomy in you he will interfere with me first." Yet in her own State, not long after, the first medical school in the world for women was opened. This was in Boston, Nov. 1, 1848, with twelve students. In the same city today are two hospitals, the New England Hospi. tal for Women and Children and the Vincent Memorial Hospital, which were started and are managed by women. In Kansas they have been appointed to the office of county physician. In several States they are trustees of asylums and hospitals, and the whole number of physicians and surgeons in the United States is nearly 2,500. As preachers 165 occupy pulpits and 228 may be found in the ranks of journalism. The number of authors, artists and professional musicians exceeds 15,000. Women also serve as bank directors, factory inspectors, prison and library commissioners, and 154,805 are teachers.

Another narrow byway leading out of this main road has become a broad and beautiful avenue known as Women's Clubs. When Amelia B. Edwards on leaving America was asked what impressed her most here she said, "The number, size and importance of women's colleges, the enormous forward movement for education for everybody, and the universality and activity of women's clubs." In these latter organizations we find some of the finest exponents of the nobler social ideals which mark the close of the century. There is a disputed point of priority between the Sorosis of New York and the New England Woman's Club of Boston, but it is certain that both came into existence in 1868. From this small beginning has sprung the flourishing national body called the General Federation of Women's Clubs, with Julia Ward Howe for its honored president, and a membership of over 600,000 representing about 600 clubs. Besides the personal enrichment of mind and character that has come to thousands of women from journeying along this road, they have been potential in bringing about civic and social reforms of no small magnitude. They have secured, among other public ends, better tenements for working people, more humane care of criminals and paupers, improved sanitary conditions for schoolhouses, the appointment of police matrons and the creation of higher ethical standards. An enlargement of this thoroughfare led to the magnificent movement in behalf of working girls, ten years age, under the leadership of Grace Dodge of New York, and the constituency of these clubs runs far into the thousands.

Going back to the sharp turn in the road in order to traverse the path of education, one is bewildered by the number and the curious character of the signs. For instance, here is a Connecticut town meeting which records that "it is the sense of this meeting that girls should not be taught the back part of the arithmetic!" Again we rub our eyes when Massachusetts proudly proclaims in 1828 that girls may attend school the year round. For a century and a half after the organization of its public school system in 1635 girls were shut out altogether and then were permitted to attend school only from April to October, so this indicates a tremendous concession. Ipswich Seminary, the mother of Mt. Holyoke, was opened by Mary Lyon in 1828, and five years later girls were admitted at Oberlin. But after the establishment of Vassar, the first college devoted exclusively my college, and if arybody interferes with to the education of the so called weaker

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sex, in 1865, one can no more read the signs along this road than he can count the telegraph poles as he is whirled along in a modern express train. And the pace of the girls themselves, from that humble starting point of the "back part of the arithmetic" to the goal of college president, a position now filled by five American women, is like the chariot race in Ben Hur.

It was considered a great gain when the Massachusetts Institute of Technology extended the privilege of its scientific courses to women and appointed the first graduate, Mrs. Ellen H. Richards, instructor in sanitary chemistry. But such things have ceased to be remarkable. Equality of opportunity is the recognized canon in modern education. To Massachusetts also belongs the distinction of organizing the Association of Collegiate Alumnæ, now a national body with a representation from fifteen colleges. And to Mrs. Pauline Agassiz Shaw belongs the credit of starting kindergartens, to which she has personally contributed \$344.579.

The most conspicuous signpost which points the way to the manifold roads of moral reform is marked Temperance. This cause best typifies that passion for righteousness which has found expression in the social purity and kindred movements, in midnight missions, and all those forms of specialized work made necessary by the existence of the monster evil of intemperance. A praying band of Ohio women started the crusade in 1873. It developed almost immediately into a national body and now has a network of branches in every State and Territory, including Alaska. Splendidly systematized into departments of preventive, educational, evangelistic, social and legal work and enrolling in its juvenile societies an army of thousands of boys and girls of every sect, color and nationality, the Woman's Christian Temperance Union has become one of the grandest highways of modern times.

A last signpost, glittering in letters of golden light, bears the emblem of the cross and the word Missions. It is true that early in the century consecrated feet trod in narrow byways of personal gifts and sacrifice, but not till 1861 was the road of organized missionary effort opened whereon multitudes now walk rejoicingly toward the palace of the King. In the authentic anecdote of the Michigan pastor who, prior to the date mentioned, always insisted upon attending the women's meetings because "no one knew what they would pray for if left alone" is reflected the suspicions then extant toward feminine power, even in a religious gathering.

The Woman's Union Missionary Society of New York was the pioneer in this divinely guided movement, the Woman's Board of Boston followed in 1868, and the Methodists, Presbyterians, Baptists and others fell into line in rapid succession. At present there are thirty-three such Boards with thousands of local auxiliaries. The primary purpose was the evangelization of those in foreign lands, but the reaction was soon felt in the old-fashioned sewing circles which had been the recognized agency for home work. Then, as Miss Ellen C. Parsons says in her admirable paper read at the Congress of Missions at the World's Fair: "Every class must be sought out and benefited. The emigrant girl must be met on the wharf when she lands. The good Samaritan must pour oil into the wounds of the Alaskan girl fallen among thieves. The

the mountains of Kentucky, Tennessee and North Carolina must be searched out and sent to school. There must be Sunday schools for the cowboys and even the Jews must not be overlooked any longer. . . . Efforts are put forth for Italian laborers along the beds of great railway lines, and for the Slovack miners in Pittsburg, and if anybody is generally left out he is specially gathered in under the term neglected populations." Young Women's Christian Associations came into existence almost simultaneously with the missionary boards and have been followed by King's Daughters, Girl's "Friendlys," Red Cross societies and kindred organizations for the service of humanity.

In the retrospect of these eighty years it is manifest that the Civil War helped to develop women more than any other single agency. The prodigious exertions then put forth by them in behalf of the soldiers, as shown in the consummate skill and marvelous success of the great sanitary fairs-a suggestion of Mrs. Mary A. Livermore'sbrought forth talents which have since been devoted to the ends of Christian philanthropy. May woman's gifts never be degraded to anything less worthy! In view of what has been accomplished I think we may modestly accept the estimate of James Bryce, who says: "No country seems to owe more to its women than America does, nor to owe to them so much of what is best in social institutions and in the beliefs that govern conduct."

FATHERHOOD.

BY MES. M. E. SANGSTER.



Mrs. Margaret E. Sangster, the accomplished editor of Harper's Bazar, needs no introduction to readers of The Congregationalist, to which she has been a frequent contributor for fifteen years. As author, poet, editor and reviewer she has won a large place in modern literature

and a still larger place in the hearts of her readers, who are encouraged and comforted by the strong, serene and sympathetic personality, the spirit of which pervades even her written words. Mrs. Sangster's maiden name was Munson, and she was born in New Rochelle, N. Y., Feb. 22, 1838, marrying George Sangster in 1858. Her present home is in Brooklyn.

American fathers are, as a rule, so occupied with the cares of life that their relations to their children become, in a sense, superficial. Mothers are the intimates of the little ones, their refuge from distress, their confidantes and counselors. Fathers provide the means for the carrying on of the home. They are regarded with affection and respect, but in many cases they do not really know their children, nor do their children feel acquainted with them, as they might reciprocally know and be known where life is less rigid and hours less exacting.

As children grow up and enter on the responsibilities of maturity, they become clear sighted as to their fathers. Nothing is so terrible or so tragic as the condemnation of a child who sits in judgment on a weak, selfish or erring father. Nor is any- If bissextile days can be utilized for the

Huguenot blood and the Covenant blood in thing in life more beautiful than the tribute paid by sons and daughters to him whose name they bear, whose family line they carry on and who stands to them as the head of their house. One likes to see the deference belonging to the chief of a clan paid to the father, to observe running through family life an instinctive regard for and belief in the father as wise and worthy and the ruler of one's race.

In reading lately the Life of Professor Austin Phelps, by his daughter, Mrs. Ward, I have been deeply impressed with the loftiness of this great man, not as a schelar or preacher or theologian merely, but as a father. A busy man, the claims on his time and strength clamorous and manifold. a man suffering from delicate health, a man belonging so much to the great outside public that he might have thought himself excused from continual attention to the little kingdom of home, Professor Phelps never sought exemption from the smallest duty, and gave himself with utter lavishness of love to his children.

One aspect of his grand sort of fatherhood especially touched me as I read the pages in which his gifted daughter has inscribed her eloquent tribute to the object of her reverential affection. With most people of strong natures, Professor Phelps was emotional and impulsive. Sometimes he spoke too soon, or reproved a child as an offender when the child was not deserving of blame. On such occasions this father never failed to acknowledge his error. "It was one of the rare things about him that he was not ashamed to apologize to the child whom he might have wronged. Of that simple nobility which of us ever took a low advantage? It was a thing too high." Unalterable moral rectitude, the deepest tenderness, the swiftest sympathy, the most unfailing consideration made this father's life a type of the Heavenly Father. From such a home the children could not go out orphaned into the world. They would reach up and take the divine hand the more confidently, that the earthly father's hand had been so firm and so close clasping and so blessedly true in its guidings.

Fathers and mothers, too, need, now and then, to inquire of themselves what is the best thing they can give their children. It is in the atmosphere to think that money, land, a good bank account, luxury, a fortune, are to be accumulated for one's heirs. Better than these is an outpouring of one's self, is a stamping of character with a personality rare and sweet and strong. Best of all is the so living with one's children that the children shall find God through the influence of the earthly home.

The usual and sometimes extravagant frivolities of "leap year day" had one sensible exception this year in a country town not far away, where a lady invited to her home a large number of her neighbor ladies with the proviso that their gowns should conform in length to a prearranged and conservative standard-not at all of the "bloomer" variety, but sufficiently shortened to avoid trailing the dirt. A row of tiny bells, set in a board three inches from the floor, over which the guests walked, was the test-if the bells jingled that lady did not receive a rose! The day was eminently favorable to the experiment, the rain, mud and slush conspiring to commend the good sense of the "emancipation" improvement.

general good in this way it is a pity that the Gregorian calendar will allow no other opportunity for emphasizing such a needed and notable reform until 1904!

THOSE FORGOTTEN NAMES.

BY KATE UPSON CLARK.

There are few things more annoying than to be approached by some one who seems a perfect stranger, yet who pronounces your own name and extends his hand, expecting to be recognized. Of course, you do not know him. You met him once at some club or reception, and, as chance would have it, he has remembered you, while you have forgotten him. You stammer the hackneyed formula about forgetting his name though his face is familiar, wherein, as likely as not, you stretch your conscience a little. Possibly, he taxes your patience still further by begging you to recall that very jolly story which you told, and which he followed up by one "which you cannot have forgotten."

The next man shows himself to be a gentleman. You may not know him any more than you knew the first speaker, but your heart warms to him and your respect for him is awakened when he says: "How do you do, Mr. Jones? My name is Robinson, and I had the pleasure of meeting you at the dinner given to General Smith."

In an instant all the circumstances flash over you. You remember him, and you remember him with the greatest pleasure. The densest man in society could not fail to have his memory quickened by so circumstantially kind a description as this courteous man volunteers, in order to make you at ease, of the place and time of your former meeting. In the other case, your first embarrassment is momently deepened by the expectation which your rude friend entertains that you cannot fail soon to recall so important a person as himself. You hope that you may never meet him again to remind you by his mere presence of your stupidity and of his own disappointment in in you.

The moral of every such case-and hundreds of them occur in good society every year-is obvious. In meeting any one with whom we have only a slight acquaintance, one should always introduce one's self by name, especially if such an one is in the way of meeting a great number of people all the time. In these days of large assemblies, it is impossible to keep names and 'faces properly attached, or even to preserve clearly in the mind the features of those whom we meet. It should be an invariable rule among all right minded men and women, when taking the initiative in speaking to any but a well known friend. "I am Mr. Johnson (or Miss Thompson). I met you at the reception at Mrs. Blank's." This simple statement usually settles matters between you, whether you remember the new-comer or not. It is the only polite system to be employed in such a case.

I have learned from observation that three things happen to a man who works steadily without relaxation. In the first place, he becomes nervous, irritable and hard to get along with. In the second place, the grade of his work falls off, his services are worthless, and he is liable to err in his judgment. In the third place, he dies suddenly. It is an incontrovertible law of nature.—Chauncey

ABOUT PEOPLE.

The young empress of Russia is showing an earnest interest in the line of temperance reform. Recently she has had interviews with several provincial governors regarding the best means of checking the fearful increase of intemperance among the peasantry. It is understood that she intends to found a woman's temperance association.

A beautiful anecdote is told of Wendell Phillips, illustrating his loverlike devotion to his invalid wife. At the close of a lecture engagement in a neighboring town, his friends intreated him not to return to Boston. "The last train has left," they said, "and you will be obliged to take a carriage into the city. It is a sleety November night, cold and raw, and you will have twelve miles of rough riding before you get home." To which he replied, "But at the end of them I shall find Anne Phillips!"

Even when occupied with a houseful of brilliant and notable guests at his studio receptions, Lord Leighton could find time to give some attention to any little visitors that might accompany their elders. On one of these occasions a pretty little girl was seen struggling to edge her wee person through the crowd in order to see his pictures, but without success. In a moment the president of the Royal Academy grasped the situation, raised her to his shoulder, and the two were soon chatting gleefully together as if they were lifelong friends.

A sister of the poet Longfellow is still living in Portland, although at an advanced age. Mrs. Pierce has had a remarkable experience as a Sunday school teacher. She took charge of a class of tiny girls when they made their first appearance at church and she continued to teach the same scholars until one by one they married and moved away. But the ties of friendship between teacher and pupils, as well as between the members of the class, were wonderfully strong and now as gray-haired grandmothers return to Portland for a visit each one pays her court to Mrs. Pierce, while the bond of having belonged to "Mrs. Pierce's class" is like that of a close society.

One reason why Christina Rossetti remained single was because, in two cases at least, she was withheld by religious considerations. In the new volume of her poems edited by her brother he says, in a note: "The first suitor, a painter, was a Christian, but not in the Anglican communion; the second, a scholar and literary man-and this was far the more serious affair of the two-either was not a Christian at all, or else was a Christian of and heterodox views." This recalls the position taken by one of our New England poets, Lucy Larcom, who refused a lover on patriotic grounds, convinced that she could not marry a man who upheld slav-The position she took is set forth in her noted poem, A Loyal Woman's No.

One of the best tributes ever paid to the sanctity of the home and to the right of the head of the family to make the hearthstone a "dead line," over which none can pass safely without his permission was that given by Bismarck when he defled the present ruler of Germany. Bismarck had had an interview with Herr Windthorst. Emperor William, learning of this, proceeded to Bismarck's home and demanded to know what they had been talking about, and why Bismarck had appointed a private interview without consulting him. Whereupon Bis-marck intimated that he could not allow any one to determine who should or should not cross his threshold. "Not even when I as your sovereign command you so to do?" cried the emperor, with passion. "The commands of my sovereign end at the drawingroom of my wife," replied the Iron Chan-cellor with calm died in.

Closet and Altar

If thou canst for a while cease from thine own speaking and willing thou shalt hear unspeakable words from God.

The greatest evils are from within us and from ourselves also we must look for our greatest good, for God is the fountain of it, but reaches it to us by our own hand; and when all things look sadly around about us, then only we shall find how excellent a fortune it is to have God to our friend, and of all friendships that only is created to support us in our needs.—Jeremy Taylor.

Wilt thou with St. John rest on the loving heart of our Lord Jesus Christ, thou must be transformed into the beauteous image of our Lord by a constant, earnest contemplation thereof, considering his holy meekness and humility, the deep, fiery love that he bore to his friends and his foes, and his mighty, obedient resignation which he manifested in all the paths wherein his Father called him to tread. And now ye must gaze much more closely and deeply into the glorious image of our Lord Jesus Christ than I can show you with my outward teaching, and maintain a continual, earnest effort and aspiration after it. Then look attentively at thyself, how unlike thou art to this image and behold thy own littleness. In the glorious likeness of Christ thou wilt be made rich and find all the solace and sweetness in the world. - John Tauler.

What we are stretches past what we do, beyond what we possess.—Henry Drummond.

Thou sayst, "Take up thy cross,
O man, and follow me";
The night is black, the feet are slack,
Yet we would follow thee.

O heavy cross of faith, In what we cannot see! As once of yore, thyself restore, And help to follow thee.

Within our heart of hearts
In nearest nearness be;
Set up thy throne within thine own,
Go, Lord, we follow thee.

-F. T. Palgrave.

For one to be a Christian it is only necessary that he be loyal, but to be a Christian of the first order he must be mystical. Jesus still comes to us in our outer life, and blossed in the man who exists and follows:

blessed is the man who arises and follows him whithersoever he goes. Jesus still comes to the door of the soul, and that man is most blessed who receives the Lord into his guest-chamber.—Ian Maclaren.

We thank thee, O father, Lord of beaven and earth, that we can truly say the Lord is good; bis mercy is everlast= We need belp this day. Come to us and tell us what thou wouldst bave us do. Bear our prager for wisdom and our cry for understanding, and look kindly upon us when we stretch forth our bands unto thee. We would live bonest, peaceful, useful lives, doing our duty without fear, and walking in thy way in reverence and gladness. When the bill is bigb and the way is rough, may Christ be near at band. When the wind is cold and the whole sky is one great cloud, may our bearts be strong in the grace that is in Christ Jesus. Amen.

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

23. ANACROSTIC.

(In this puzzle the first letters of the lines form an anagram, whose answer is described or hinted at in the verse.)

> Come to the couch of pain-of wo Look where the tears of sorrow flow. E'er there dispense the kind relief, And blend thy tears with other's grief. Rich be the blessings thou shalt know Hovering around thy path below; And when thy race on earth is run. Behold a brighter is begun: In joy the plaudit waits for thee. "This kindness thou hast shown to me."

HARRY.

94 ANAGRAMS

FAMILIAR FLOWERS.

1. One name. 2. Lone dear. 3. We see Pat. 4. Fowl's rune. 5. Rend vale. 6. Wide bend. 7. In coat ran. 8. Do rend log. 9. Inn gate. 10. To bire leap. 11. O, mad girl. 12. Stare. 13. A pi tune. 14. Love it. 15. I run game. 16. Lamb. 17. Note gem tin. 18. Trust in a no. 19, O, the wires. S. R. M.

25. "NATIONS."

- This nation never stays at home;
- This one an offering brings; A nation, this, of clergymen
- 4. This one, of queens and kings
- This nation's rated musical;
- And this one knows which which is;
- 7. A nation, this, hilarious:
- And here is one of witches

E. R. B.

26. "CITIES."

1. What city is most extensive? 2. In which do inquisitive people live? 3. What city is famous for its fat men? 4. Which is considered most trustworthy? 5. Which has most rapid transit? 6. What city is very unfortunate? 7. Where is famine imminent? 8. Where may the boldest people be found? 10. What is the Where the most contrary? happiest city you know? 11. Where do people live at the highest pressure? 12. What city is notorious for betrayals? 13. Where is the most quarreling done? 14. Where are people always hungry? 15. Where do beggars congregate? 16. In what city is hatred rife? 17. Where can no secrets be kept? 18. What city is most primitive? 19. Where is science most advanced? 20. Where is it impossible to be selfish? M. F. LEWIS.

Some of the enigmatic "nations" and "cities" of Nos. 25 and 26 may be guessed without difficulty, but perhaps not all. The sender of the best list of both "nations" and "cities" will receive a bandsome book of Photographic Views of the World, containing 246 pages, 8 by 11 inches in size. In case of a tie, neatness and arrangement of the list will be considered. Competing answers must be received on or before March 24, and the name of the prize winner will be published in Tangles of April 9.

ANSWERS.

- 17. Aden's, dean's, Danes, Andes', sedan.
- 18. Aster, vaster, pilaster, master, Doncaster, boaster, coaster, Zoroaster, chaster, roaster, toaster, feaster, taster, poetaster, waster, faster, disaster, plaster.
- 20. I was suffering from a painful toothache, yet I rowed in my canoe to a sloop; in this I sailed down the river to a seine, alone taking a lot of fine mackerel. [Key: Eye in eye; ou in oustiti; ause in because; ps in psalm; cugh in tough; yrrh in myrrh; ey in turkey; ngue in tongue; ph in seraph; rhomb in rhomb; eigh in neigh; eign in reign; ph in seraph; ool in wool; pt in ptarmigan; œu in

manœuver; phth in phthisic; eigh in neigh; eat in breath; igh in sigh; ough in though; yn in lynx; eigh in sleight; cha in chameleon; pneu in pneu-matic; pt in ptarmigan; ioux in Sioux; ey in bey; ps in psalm: Il in llama: aw in new: eign in foreign; phth in phthisic; ys in mystery; ei in gneiss; c in cere; ay in bay; bd in bdellium; ou in mound; ea in tea; ie in sieve; olo in colonel; ough in through; ai in mail; sc in scene; esne in mes in mail; ey in key; ch in loch; y in lynx; ngue in tongue; aigh in straight; acht in yacht; ov in grovel; ign in align; mb in bomb; acquer in lacquer; elle in belle.

21. Ivy. (IV.)22. 1. Abraham Lincoln. 2. Oliver Cromwell. 3. Robert Burns. 4. Phillips Brooks. 5. Thomas A. Edison. 6. Louis Agassiz. 7. William E. Gladstone. 8. William Lloyd Garrison. 9. Charles Sum-10. Benedict Arnold. 11. Florence Nightin-12. Christopher Columbus. 13. Aaron Burr.

14. William T. Sherman. 15. Edward Everett Hale. Nillor, Middlebury Springs, Vt., gave answers to Nos. 13, 15; H. H., Sherbrooke, Quebec, 14; A. A., Newton, Mass., 13, 14, 15. Under "Answers" of two weeks ago \$10,000 should, of course, read \$10,100.

MY SHADOW.

I have a little shadow that goes in and out with me. And what can be the use of him is more than I can

He is very, very like me from the heels up to the

And I see him jump before me when I jump into my bed.

The funniest thing about him is the way he likes to Not at all like proper children, which is always very

slow; netimes shoots up taller, like an India

rubber ball, And he sometimes gets so little that there's none of

He hasn't got a notion of how children ought to

play,

And can only make a fool of me in every sort of

way. He stays so close beside me, he's a coward you can

I'd think shame to stick to nursic as that shadow

One morning, very early, before the sun was up, I rose and found the shining dew on every butter cup;

But my lazy little shadow, like an arrant sleepy-

Had staved at home behind me and was fast asleep in bed.

-Robert Louis Stevenson.

Vigorous, well-preserved women of eighty years old or over are so numerous at the present time as to be a subject of general comment, and much interest is felt in their One writes of her daily enjoyment in reading Greek, a language which she be gan to study after the age of seventy. other continues the horseback riding which she has always enjoyed, and has recently been photographed on her favorite horse. A third tells of answering more than fifty congratulatory letters received on her birthday, while an enthusiastic dame of eightysix is delighting in the outdoor life of California. In questioning these octogenarians we find that they were never considered very strong nor likely to live to be old. They were almost all, from early youth, obliged to "take care of themselves," and perhaps that has been the secret of their longevity. They have never dared to disregard the laws of health, but have lived simply and quietly, ready to stay or go as might be their Master's will.

What furniture can give such finish to a room as a tender woman's face? And is there any harmony of tints that delights like the sweet modulation of her voice?-George

WELLESLEY AND MT. HOLYOKE IN SOUTH AFRICA.

The scope of Christian Association work for young women is reflected in a recent journey half way around the globe undertaken by Miss Annie M. Reynolds, a Wellesley graduate, who was appointed last year as the first world's secretary, with headquarters in Lon-don. Returning from Australia via South Africa, she speaks first of the Association Home in Johannesberg, a locality to which the eyes of the universe have been attracted lately, and then says of the Cape Town home:

I know of no other association anywhere whose history seems so much of a romance. For several years the association was a union of Christian workers, who met for weekly prayer, and who lived their prayers in working for any needy women of whom in working for any needy women of whom they heard. They were especially desirous of helping young women, but were sadly cramped by lack of funds and room, as they had only one small office. One day there came into the office a quiet gentleman, who said: "I understand you are in need of a Young Women's Christian Association Home. I have come to offer you ahouse to be used for that purpose. I had two daughters who had been studying in house to be used for that purpose. I had two daughters who had been studying in Germany, whom I expected home soon to make glad their mother's heart and mine by the sunshine of their presence. Only a few weeks since I received a telegram that they had both been called hence and had exchanged an earthly for a heavenly home. exchanged an earthly for a heavenly home. I own a house of twenty rooms on Long Street, which I intended as part of their dowry. I want to make it my daughters' gift to the Young Women's Christian Association. I make no condition, save that it shall be always for their use." So over the door of this Association Home today is a large table, recording it as a life in own.

door of this Association Home today is a large tablet, recording it as a gift in memory of Minnie and Maria Bam.

Some days later I visited the Huguenot Seminary at Wellington, and learned how the story of Mary Lyons's life had inspired the founder, Rev. Andrew Murray, to begin that work. As I saw the pupils and heard of the far-reaching influence of the work I realized somewhat of the value of America's gift to Africa in the influence of that noble life. As I heard the story of this Association Home, so simply and touchingly told, I wondered if there might not be here something of a return gift of inspiration

told, I wondered if there might not be here something of a return gift of inspiration from Africa to America.

Are there not many homes among us gladdened by the presence of fair young daughters whose fathers and mothers can give as a thank-offering for their lives a Christian home for the girls who have none of their own?



The best that money can buy

The Conversation Corner.

Y DEAR CORNERERS: We have had all sorts of boats in the Corner -the Valkyrie, the Vigilant, the Mariorie, Joe Lucy's Eskimo kayak, as well as the old Captain's original Alphabet and its successor, the 26, our present dispatch boat. But this is a new kind altogether. The nearest of anything like it I ever knew (except the bowl of the three wise men of Gotham) was in the story which used to be told in Dr. Grenfell's land of good



Mother Robin at Old Fort Island, who, when all the small boats had gone adrift in a storm and it was necessary to reach a large boat moored out in the bay, brought out a washtub and sent a boy off in that! But this is a real boat in actual use. Our eight-year-old member in North Dakota sent me the picture and, when I wrote asking about the comical craft and its use on mill-ponds, sent me a miniature model with this explanation:

FT. BERTHOLD, N. D.



This is one of Evan's mimeographs too, showing a log meeting house and parsonage at an out-station among the Mandans. You will find a very interesting story about it ("Di tapio - who are you?") by Evan's father in the American Missionary magazine for March, for the "A. M. A." has the charge of those Indian missions. The article mentions the woman who made our Cabinet model. If any of us visit the upper Missouri, let us patronize Mrs. Little Crow's buffalo hide ferry-boat!



Di tapio? Who are you? The omitted portion of Evan's letter will answer. I sent him and "Dora" the Corner "certificates,

suggesting that they should now exchange photographs. In reply I received the above and the below:

The only late photograph we have is one my papa has drawn of us. I will send it to you. My sister Dora and I were very much pleased with the Pomiuk pictures.

I suspect that "papa" has a considerable strain of fun in him for a missionary of the wilderness-in fact, I remember him as a student!

The mention of Pomiuk, in whom Evan and Dora as well as the little Indian children of that mission have been interested. reminds me of Dr. Grenfell, the missionary surgeon of the far north, of whose visit I have not had a chance before to speak. He only spent two Sundays in New England. but the children-voung and old-who became acquainted with him and saw his pictures and heard his story of what God has helped him, and the other missionaries of the "Deep Sea Mission for Fishermen," to do for the men of the North Sea and the sick and starving and needy "liveyers" of the Labrador coast will not soon forget him. I have something more to tell you of Dr. Grenfell, and will only now mention two things he told me about our boy Pomiuk. One was that when the poor fellow cried at the daily dressing of his wounds, Dr. G. chalked on a medicine cupboard in the cabin the days of the week, like this:

POMIUK. | Sunday. | Monday. | Tuesday. | G.

That is, when he kept from crying a mark for Good was given him, otherwise, one for Bad. When he had so many G's, some little present was given him. The other thing was about that little box on his bearskin which you see in his picture on the receipt. It is a soap box which the doctor had given him and which contained all his earthly possessions. When he was brought away from his "tupik," such was his condition that not even his clothes could be taken with him, and the only thing that he brought away was the photograph which I had so much trouble to send to him in Newfoundland, after he left the United States. He clung to that, and if you can use the "X-rays" you can see it in that treasure box which he keeps under his hand!

D. F. has just shown me proofs of two pictures which are to go into this anniversary number, of himself and his accomplices in the printing office, and the boys in the mailing room. What a nice number this will be! I am wondering whether I am not the oldest one "on the paper," in point of service, for I lately came across an old letter of 1856, from Galen James & Co., the proprietors, about my canvassing for the then young Congregationalist. Forty years-that covers half the whole period since the Recorder started! I find articles in my scrap-book which I wrote as early as 1860, and many for the children beginning with 1874—perhaps some of them were read by your parents. This is certain, that the Boston Recorder eighty years ago did not think so much about the children's department as the present editors do, even if good Deacon Willis, who founded the dear old Youth's Companion, did run the paper!

mr. mastin

CORNER SCRAP-BOOK.

St. (?) Petersburg. The London Little Folks has an interesting statement about the name of the Russian capital which we do not think half of our American little folks know. not St. Petersburg, as we always call it, but plain Petersburg. That is, it was not named for St. Peter, but for Peter the Great, who though a great man and good ruler was never made or esteemed a saint. It is said that in Russia the city is always mentioned without the prefix. Can any of our juvenile readers confirm that?

Petrels. But, on the other hand, many places and people and things are named for Peter the apostle, some instances of which may be new to us. The familiar sea bird, the stormy petrel, was so called because it keeps so long on the surface of the waves that it seems to be able, like Peter of the New Testament, to walk upon the water, petrel being the diminutive of Petrus, i.e., "little Peter."

Only Yearly in the World. This distinction is claimed by the Eskimo Bulletin, published annually at the A. M. A. Mission School, Cape Prince of Wales, Alaska, Mr. Lopp, the missionary there at the time of the last issue for 1895, being editor and proprietor. It has two small pages and is evidently reproduced by mimeograph. As may be seen on Dr. Jackson's reindeer map (I got a copy at the A. M. A. rooms), the station is at the extreme west point of Alaska, opposite East Cape in Siberia. As there is only an annual mail there, the resources for news are limited, but the various departments of a well regulated newspaper are sustained. From "Locals" we take the following items:

No Whales.
A Big Walrus Catch.
Ti-now-gorz-ga and Noo-tudl-got, who have been staying here this winter, will return to their home in Asia in a few days.

Two items each are given from the "Fashion" and "Society" departments:

Belts made of the skin of wolferine feet, claws on, with suspender buckles, sleigh bells and door keys dangling, are all the rage. Bed ticking is the most popular cloth worn over the fur suit this season.

Master Dwight T. Lopp, May 2, gave the Eskimo boys a birthday treat.

On May 10, Se-ga-yook, having killed his first bird with bow and arrow, gave a kisok (flour paste sweetened with molasses) party to his companions.

We should like to have been present at those parties! The reindeer enterprise is reported as successful, the mission herd now numbering 171, and the Bulletin appeals to Congress for a larger appropriation. vertising columns are interesting—rates free, but no patent medicine "ads"! The first follows a cut of a reindeer:

100 prs. Reindeer horns for sale. Address,

etc.
LOST. A black dog—last full moon—two
sleeps journey north of the Cape. How much of meaning there is in these

Mission Notes":

During the whaling season one boat's crew observed Sunday. The Sunday afternoon prayer meeting is well attended.

The children enjoy singing "Come to Jesus" in their own language:

Kohine Jesus, kohine Jesus, Kohine Jesus, w-urne; W-urne kohine Jesus, Kohine Jesus, w-urne.

The last reminds us of Pomiuk's song, Takpa nele, Takpanele, a verse of which is printed on his receipts. We should like to hear from "Master Dwight T. Lopp." Who knows but that, eighty years hence, when Alaska may have become a populous and powerful State, this little Bulletin will not be recorded as the pioneer paper? I shall file away my copy in the "Corner Cabinet." L. N. M.

The Sunday School

LESSON FOR MARCH 22.

FAITHFUL AND UNFAITHFUL SERVANTS.

BY REV. A. B. DUNNING, D.D.

Those who follow Christ are divided into many sects. But he knew only two divisions of Christians-those faithful to himself and those unfaithful. In these words to his disciples, none of whom were altogether faithful, he described:

I. The Christian's attitude toward Christ. Always he stands in some conscious relation toward his Lord.

1. The Christian is a servant. His business is to obey. Paul delighted to call himself the slave of Jesus Christ. So complete was his subjection that he thought he had no longer a will of his own. He said of himself. " It is no longer I that live, but Christ that liveth in me." But the servant of Christ is servant to no one else. Christ said, "No man can serve two masters"; "One is your Master, and all ye are brethren." Paul said that slaves need not worry about their position. If they were Christians they were "the Lord's freemen" [1 Cor. 7: 21-23]. They served men only in obedience to Christ. Every Christian is bound to serve him.

2. Christians serve an absent Master. Though Christ is spiritually present, we cannot feel ourselves under his eve as we might if we could see him and hear him give directions concerning every step in life. In many respects we live like servants whose master is away. We are often perplexed because we do not know what would please him best. We often see his followers doing what we think must displease him. Many things in the world seem to be going wrong because they lack the supervision of a present master. We ask what would happen if Christ were to come to Chicago, or to Boston, or to other centers of life where men profess to be his servants. The spirit of Christ is with us, but Christ has withdrawn himself from the world.

3. The Christian expects Christ to return. His first disciples thought he would establish on earth a kingdom immediately after his resurrection [Acts 1: 6]. Though he assured them that the time when his rule should be established on earth could not be within their knowledge, he promised them the gift of the Holy Spirit and commanded them to testify of him throughout all the world. While they were obeying this command, they seem to have expected his reappearance at any moment. More than nineteen centuries have passed and he has not returned. His disciples who are faithful are watching for his coming. His message to each one of us today is, "Be ye also ready: for in an hour that ye think not the Son of Man cometh."

This is the great lesson of prophecy, the supreme secret of a successful life. Every hour is a coming of Christ. The sun sets on no day in which some opportunities are not forever closed. The sum of these makes the one life for which we must give account to him. The sum of all lives is to complete and consummate the glorious kingdom in which he is to reign forever. He is guiding all things to their final consummation. That time may come at any moment—is sure to come to us as a surprise. We are in the world like servants of a householder who has left home with the assurance that he will return. We have each a trust, each a work. Any hour may witness sudden and complete changes in the affairs of the house, caused by his appearance, when the opportunity to fulfill the trust and complete the work will be

We are soldiers on guard in the night. Each in his place is safe, nowhere else. There are signs of the Master's coming—a flash here, a light gleaming there. The age has been long on its way. Some day there will be changes

in human society as sudden and startling as the darkening of the sun and the falling of the stars, which seem impossible. The power and glory of Christ will shine forth amazing brilliance. All men will see that he has been the ruling power in history, that he is King over all. But to all that day will come as a surprise. To those who know most about it the time and manner of his coming will be unexpected. The King's message concerning it is, "What I say unto you, I say unto all, Watch."

II. The faithful servant's reward. He receives it every day of his life. Doing his duty is pleasing his master, and that pleases the faithful servant. When his work is done, he will be brought still closer into his master's confidence and will receive larger trusts. To be worthy of them is to have manhood modeled after Christ's. No one who is worthy of these trusts will fail to receive them. reward of the faithful servant is complete, in himself and in his position.

III. The unfaithful servant punished. Simple neglect of known duty persisted in is selfdestruction. Our Lord's figure in describing it is a carnival among the servants of a household during the master's absence. Only once in the gospels beside this instance does he mention drunkenness. That sin does not seem often to have attracted his attention. But in both these instances he speaks of it as preventing men from recognizing his coming and causing their destruction at the hour of the crisis of their lives. No sin is more fatal to Christian life, which is the life that develops the highest manhood and womanhood. than drunkenness. But from whatever cause, to be unprepared to meet Christ at his coming is to make a failure of life. It is to bring down on one's self with certainty the punishment of God.

Vet the character and extent of that nunish. ment will depend on the unfaithful servant's knowledge of the duty required of him which he has failed to perform. Those who sin ignorantly will not be exposed to the same degree of condemnation with those who commit the same sins knowingly. We may well hesitate to pronounce judgment on others. But for ourselves, understanding our advantages for knowing the will of Christ, to neglect it will surely bring on us the ruin of our souls.

THE OHUROH PRAYER MEETING.

Topic for March 15-21. Ordering One's Life

for Christ. Col. 3: 12-17.
The motive. The plan, as related to business, church, family, neighbors, country, the world. (See prayer meeting editorial.)

In our crowded cities, amid the triumphs of material progress and scientific discovery, men's hopes and aims seem steadily narrowing down to the visible and earthly horizon. The church itself has turned with new zeal to philanthropy and social reforms and foreign missions, and just because it is so intent on preparing the way of the Lord looks less eagerly for his appearing. Are there still Christian people too much preoccupied with thoughts of heaven? Richard Baxter tells us that " when it began to be too dark to go on with his reading and writing, and before the candles were brought in, he used to sit quietly in the twilight, meditating on the Saints' Everlasting Rest." Our religion is impoverished and enfeebled because it for gets the powers and the peace of the world to come. We have well-nigh lost the eager, exulting hope so characteristic of the primitive disciples .- British Weekly.

The passing away of early illusions with regard to the sanctity of those who seemed to us exceptionally fervent and devout is one of the severest tests of our loyalty to Christ.





to health. Health to well-fed bodies. It's easy to feed some people, but proper nourishment for the invalid, the convalescent and the dyspeptic is hard to obtain.

perfect food; strengthens and nourishes the system; restores the appetite

Somatose-Biscuit, 10% Somatose. A

Runkel Bros.' Somatose - Cocoa (10% Somatose), for nursing mothers, invalids and convalescents. A pleasant and strength-ening beverage for table use.

Runkel Bros.' Somatose-Chocolate(10% Somatose), for eating and drinking. All druggists. Descriptive pamphlets free of

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THE WORLD KNOWN



THE STANDARD FOR PURITY AND EXCELLENCE.

PROGRESS OF THE KINGDOM.

Wounded to the Quick. In addition to the protests from the mission field regarding the retrenchment of the American Board comes this stirring letter from India: "We have had the knife of fifty per cent. reductions driven into us by that letter announcing the amount allowed for work this year. I say nothing about the ten per cent. reduction of our salaries. I can stand that kind of 'vote of confidence,' but such a reduction on the funds for our work I cannot stand without protest. I am going back to my station to dismiss half my men, stop half of my schools, let half of my wretched hovels that represent to this people the 'churches of the Living God' go to ruin and I am going to tell those who labor in hope and patiently wait that their brethren in the churches at home are tired of trusting their God and are going to trust 'business principles' hereafter, and that when money is in hand there will be work done in the Periakulam station, and that when there is no money in hand there will be no work. Presently I shall have a statement of 'results' to send home. I could forecast that statement now, but 'business principles' require me to wait and see. I believe that God will avert the consequences of such reductions, and I know that if he does not avert them he is able to overrule them for good. I am not writing in a passion. I feel that I have been betrayed. I am grateful to you for every word of argument and for every word of appeal, but blood flows and such wounds may be healed, but not without leav-The American Board may have to look to dead men and to live women for its funds, and perhaps it reflects credit on the Congregational churches that it should do so, but thanks be to God, who worketh in us, all the work that is being done does not depend on money. Much of it must stop when the money stops, but that which is best and most precious and most lasting will not stop though the money does stop. The indifference of the church can injure the work, but it cannot kill it.'

A Mexican Evangelist, From Rev. J. D. Eaton come tidings of a successful series of evangelistic meetings in Chihuahua, conducted by Rev. Arcadio Morales, a Presbyterian pastor for twenty years in Mexico City. Last summer during the Sunday school convention held in San Luis Potosi, this Spanish minister showed marked power as an evangelist and has been in demand to lead special meetings in Satillo, Monterey and Vera Cruz. Mr. Eaton says of him: "Señor Morales is a man of winning personality, possesses spiritual power to a marked degree and is acquainted with the majority of the Christian workers, both native and foreign." Not until after the Week of Prayer, which marked the beginning of unusual spiritual interest, was he able to visit Chihuahua. The public mind was prepared for his work by the wide distribution of beautifully printed invitations and the daily circulation of hundreds of handbills. The Methodist Episcopal Church, South, was invited to join with Mr. Eaton's people and for ten days, morning and evening, the meetings continued and were blessed with such an outpouring of the Spirit as profoundly to move all hearts. Not only were believers aroused and stimulated, thirty-five new converts led to begin a new life, but many persons came to hear the Mexican evangelist who had never before attended a Protestant service. It is worth noting that about seventy-five dollars of the expenses were contributed by native members of the congregation. The services of the preacher were gratuitous.

Spiritual Destitution at Home. In an interesting article in The Home Missionary, Rev. T. W. Walters points out the resources and needs of northern Idaho, which is almost completely shut off from the southern part of the State by obstructive mountain ranges, all traffic and traveling between the two sections being

through Washington and Oregon. He calls attention to the rich agricultural, grazing and fruit growing land, especially in the Camas prairie, the Potlatch country and the vast Nez Percé reservation, opened for settlement last November, where thousands of families have located their homes; to the flourishing young towns which are rapidly springing up; and then regretfully declares that within the whole of this vast, rich territory we have but one church. Ame ig the mining towns of the Cœur d'Alênes, also, the spiritual destitution is pitiful and appalling. Our general missionary indicates the religious condition of these mining centers when he says that they do not pretend to have any sacred days or sacred hours. Business, money-making and sporting constitute the great aim of life. When spending a Sunday at one of these busy towns Mr. Walters made it an object to find out, and visit if possible, every religious movement therein. He found two small Sunday schools, with about forty scholars in each, superintended and carried forward by women, as not one man was visible. The first school is held in a schoolhouse, the other in a dancehall. In the evening an attempt was made to hold a young people's prayer meeting at a central point, but given up for want of competent leaders. These seemed to be the only religious efforts of the place. Surely we must agree with Mr. Walters that, if the missionary funds are to be devoted to send the gospel to those who have it not, the mining centers of the Panhandle deserve a prominent place on the list.

PEN AND SCISSORS.

President Gates of Harpoot writes that they are trying to render aid to the destitute Armenians by employing them to clear away the débris of the burned buildings, and they hope soon to put a roof on the building of the girls' primary department that it may be used again for school purposes.

The Church Missionary Society has, after mature deliberation, decided to yield to the eager desire of several young women who, before the Ku-cheng massacre, were under appointment for missionary service in China, and they are to be sent to Foochow, where they are enjoined to remain, occupying themselves with the study of the language until they can go into the interior with a reasonable degree of safety.

A fresh instance of Dr. John Paton's self-sacrifice and devotion to the New Hebrides mission is his recent munificent gift of \$60,000, presented to the Victorian General Assembly as a fund for carrying on the work to which he has given his heart and life. This large sum is the result of the publication of his autobiography—the profits of the sale and the donations received by him from persons who have read the book.

A new movement inaugurated in England by laymen is known as "A Missionary Mission to Men" and is designed to reach, not the men in the slums of London or in unevangelized lands, but those in the home churches who need to be imbued with the missionary spirit and aroused to intelligent interest and effort. The women of America have organized bands for prayer and study regarding this great subject; why not the men also?

The Christian Chinese connected with the California Chinese Mission of the A. M. A. appeal to members of Sunday schools and C. E. Societies to aid them in purchasing a new and commodious mission home in San Francisco. The cost of rental for the building they have occupied more than twenty years is \$900 per year, and the leading workers declare that the time has come when our Congregational mission ought to have larger accommodations and the work should be relieved of this heavy burden of rent. The A. M. A. heartily approves of the enterprise, but is not able to appropriate any funds for it.

With regret we learn that M. Coillard, the veteran Protestant missionary of the Zam-

bezi, has suffered from so severe an illness that he has been ordered home on furlough. Before his sickness he undertook a tour of evangelization which seemed almost fruitless, as he was unable to reach the tribe he went out to seek, and the missionary and his na-tive companions suffered much from privation and from the opposition of the people through whose territory they traveled. the journey was not in vain, for M. Coillard, with characteristic zeal, turned his attention to the souls of the men in his little caravan. He made frequent appeals to them and prayed much for their conversion, making a serious impression which was deepened after a narrow escape from death at the hands of one of the native chiefs. As a result, when the journey was over eight of these men arose in the church at Lealuyi to declare their new faith and hope.

Y. P. S. O. E.

PRAYER MEETING. BY REV. H. A. BRIDÓNAN,

Topic, March 22-28. "Diligent in Business." Prov. 6: 6-11; Josh. 22: 5.

The first application of this thought should to our daily work, to the interest in life which calls for our most strenuous endeavor and the larger share of our thought and time. Most of us have some special thing to do in the world. We might like something else better, but, so long as duty points to it, we are cowards and shirks if we are half-hearted in doing it. I remember the strong impression made by the testimony of one man at the close of a large convention of college students. The question was being passed around, "What new resolve have you made at this meeting? One and another arose and declared that they were purposing to read their Bibles more faithfully, or to do more personal work in behalf of others. After nearly every one else had spoken, a member of the conference stood up and said that he was going back to study harder. Without disparaging the testimony of the others, the purpose thus expressed bore powerful witness to the value of this gather-

When a lazy college boy is waked up to a realization of the fact that he is sent to college principally to study, some new impulse certainly has begun to work in his heart. It is the impulse which swayed Christ himself, which he communicated to his first disciples. Before he called them to special following of him he wanted them to show themselves successful fishermen, and so he bade them launch out into the deep and let down their nets and perform small details relating to their calling in a thorough fashion. When a man becomes a Christian he does not become less, but more, fitted for fulfilling his ordinary tasks. So let us believe that diligent work in the schoolroom, the office, the store, the factory, on the railroad is a good big part of our Christianity.

But the King's business also needs to be done, and he who looks at his ledgers and his implements of toil, or his particular trade or profession so constantly that his vision of God and of his needy fellowmen is dimmed is in danger of losing his own soul while occupied with the effort to gain the whole world. Religion is a business, just as much as selling cloth or sawing wood. Saving one's soul is no holiday pastime. Redeeming others from their sins is no child's play. "How is my soul straitened," says the Saviour. Carrying on the work of Christ today under complieated modern conditions is a great task. The energy, the inventiveness, the careful oversight, the thoroughness and persistence which men put into their business are needed in order to win the world to Christ. Let us not be religious dawdlers and sentimentalists. Let us carry on the King's business in a kingly way.

Parallel verses: 1 Chron. 26: 30; Neh. 13: 30; Prov. 22: 29; Luke 2: 49; 24: 29; John 9: 4; Rom. 12: 11; 1 Thess. 4: 11. 896

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FORTY-SEVEN YEARS IN AND AROUND THE COMPOSING ROOM.

BY THOMAS TODD

I am asked if I can recall anything about the earlier days when The Congregationalist was first started. Perhaps a few things might be said, readable if not brilliant. I must be pardoned if the capital I is used more than

The week that The Congregationalist was started, I, then a boy of thirteen, was hired as a compositor, as more hands were needed in the office. I was put on the new work, and soon became interested in Dr. Edward Beecher's editorials, and attempted to understand the mysteries of Hopkinsianism and Pelagianism and Arminianism, and the side tracks along the line of other isms. It was the custom of the good doctor to let his Pegasus mount on his wings and fly off with a four-column editorial attached to him as a streamer, and those columns not of the modern size, but of that of the eld-fashioned blanket sheet. One of his editorials would make about three pages of the present size of The Congregationalist. Generally a little religious editorial was sandwiched in, if there was room. One day, after the editors had all gone home, we needed two stickfuls, or about four inches, of news matter to fill the paper. I was deputed to go to the room of the proprietors and state our wants to one of them. Deacon Edward W. Fay, who told me to come again in a half-hour. I went, and he had prepared half a column, and said if I would come in an hour he would give me the bal-I asked him what he thought was a stickful, and he said he supposed it would be a column. I took up his copy, tore off what I needed, told him I required no more, was out of his office in a flash, leaving him agape with surprise, and went and told the story of my adventure to the printing office amid considerable laughter.

The Congregationalist having been started upon the ashes of the Boston Reporter, edited by Rev. Erasmus D. Moore, Mr. Moore naturally succeeded to the office editorship of The Con gregationalist. He was a pleasant man, but was one of those good men who could not keep out of the shambles of debt, which hindered his usefulness materially. He always seemed preoccupied and wrote, I sometimes thought, to fill space. One time he wrote an article upon the theaters of Boston, and the line of his thought turned upon the statement he made that never before had there been so many theaters open as at that time. I was more conversant with theaters then than now, and on reading his copy I told him that the year before more theaters were open in Boston than the present year of which he was writing. He thought a moment, saw that if my statement were correct his article would be spoiled, then said, "Well, Thomas, let the article go in, and if there is anything said we will put in an erratum next No erratum was ever publishedprobably because the readers were not posted upon theatrical matters.

And speaking of long editorials I remember that after Mr. Richardson's assumption of the care of the office he was vigilantly anxious that everything in the editorial and contribution line should be cut down to the shortest possible limit, and nothing wasted in useless verbiage. He would not allow even the old time and now considered useless introduction, but insisted upon everybody plunging at once in medias res. Mr. Richardson's health gave out at one time, as the result of overwork, and he was obliged to go away on a vacation of some indeterminate length. He had hardly left the office an hour when good Dr. Dexter called me down stairs, and, remarking to me that Mr. Richardson would be away for some weeks, opened a drawer in his desk and producing three articles upon some subject in which he was interested, said: "Here are three articles, and we will begin

next week and print the first, to be followed with the other two. The second one is longer than the first, and the third is a trifle longer than the second." They were printed.

I was placed over the office as foreman at the age, I think, of about seventeen years, at the munificent salary of \$6.50 per week. But as I had fixed the salary, I had no cause to complain; I think, however, I charged as much as I was worth. Mr. Fay was very kind, and, when he saw I was getting tired, would give me a short vacation. The office was more like a family in which all were interested, than are the present business arrangements of not only newspapers but every-thing else that is in "the swim." For instance, all through the fruit season and into the winter, good Deacon James, who was in co-proprietorship with Mr. Fay, would appear about once a week with a good-sized basket upon his arm and, opening the copy drawer, would say, "Here's some more copy for you, Thomas," and then place the contents of his basket, apples or pears as the case might be, in the drawer.

As soon as the paper was sent to the press, my brother and I would fold the paper, Deacon Fav and a hired writer direct the papers, and Deacon James bundle them up. When the time came for me to get married, I had first to put the paper to press and then start off on my matrimonial venture. I remember, as I started out of the office to take the train to where my charmer lived. Deacon James proceeded to sing, in his usual Psalm

My mother gave me feather bed, My father gave me ceow, For I vow I will get mar-ri-ed, The fit is on me neow.

Professor Park and Rev. E. N. Kirk could neither of them take the first prize in any writing school for excellence in penmanship, if, indeed, they ever tried. This fact, and the necessity that existed that they should explain their "tracks" to the compositor, gave me the opportunity to enjoy the company of each of those distinguished divines for a day, and very precious days they were to me. They had at different times each furnished, one a sermon and the other a paper, and were anxious that no errors should appear in their contributions. Pleasant and affable they both were, and while they " condescended to men of low estate," they little realized how much good they were doing to the boy to whom they were explaining their hieroglyphs.

Dr. Edward Beecher would come in and sit and read papers and books by the hour, apparently oblivious to all outside affairs; but if any question arose as to the spelling of words or any other matter, from behind the book or paper would come a solemn voice setting the matter aright, and then "dead si-lence fell." Dr. A. L. Stone of fragrant Park Street memory, upon the contrary, was always making pleasant faces and sending smiles around the office, his great heart never seeming easy unless he were scattering sunshine upon all within reach.

Rev. Dr. Storrs, the father of our present honored Dr. Storrs, would smile benignly upon all of us, but his dignity was something tremendous and aweful. Our Dr. Dexter, who has so recently left us, having "taken on sleep," was always pleasant, urbane and approachable, and I could always go to him, not only for counsel regarding temporal matters, but we talked of things of the kingdom, and I owe much to him for his spiritual uplifting. Only a few years ago, upon going into the editorial room one day, I found Dr. Edward Beecher had come in to see and chat with his former coadjutor. Of course we shook hands, and then Dr. Dexter, being in an unusually pleasant mood, began to joke. It was permitted me to respond, and from small beginnings the jokes began to fly around the poor devoted head of Dr. Beecher. The very atmosphere became charged with jollity. From a pleasant smile came loud

laughing, and then roaring. And all this time Dr. Beecher, who was as impervious to a joke as his brother Henry was full of them, sat there looking perfectly bewildered. His dazed look seemed to add more to the fuel. and Dr. Dexter kept the ball rolling until That from sheer exhaustion he had to cease. was the last time that I saw Dr. Beecher.

For some years I sat in the pew with Mr. Richardson, in Chelsea. Being engaged in active work through the week, I found, as many others have, that I could not close my eyes during the offering of the so-called " long prayer" without going to sleep. What was my surprise to receive, about that time, a communication for the paper, written in Mr. Richardson's hand, entitled He Was Looking About, and decrying the habit that some Christians had of looking around the church during prayer time. I thought it was rather personal, but felt obliged to hold my peace. About the last time that I saw Mr. Richardson alive I went into the editorial room and said to him, "You remember writing a piece about me thirty years ago, entitled He Was Looking About?" He replied, "I remember the article, but it was not written about you, but about Parsons Cooke." "Well," I said, "I thought you meant me, and have always laid it up against you, but am glad to know it was not aimed at me," and then I went on to tell him about a ludicrous incident that happened the day before, while I was at church. and looking about during prayer time. In all my experience with him, I do not recall the time when he gave himself so utterly away to laughter as he did over the incident that I then narrated. And so with the great sorrow that I experienced at his departure from us, comes the recollection of his pleasant, happy, social nature that overstepped all outward troubles, and came to the surface to cheer our hearts.

But I must stop. I might flow on and on forever, like Tennyson's brook, until the readers were tired. I might go on and tell of the sad scenes and the partings from tried and true friends, and the disappointments that have come to us all, but those are things with which "a stranger intermeddleth not," and so, with the vision of the editor's blue pencil, like Damocles's sword, hanging over my head, I will say, "The paper is filled, no more copy wanted."

GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN

SHARES OF \$100 Mrs. Dwight Spencer, Manchester, Ct.
Mrs. Lucy J. Ford, Manchester, Ct.
Mr. James W. Porter, Chicago, Ili.
Cong. Church, Pomirt, Ct.
W. H. M. Auxiliary, Bristol, Ct.
Fig. 100 Library, Bristol, Ct.
Fig. 100 Library, Bristol, Ct.
W. H. M. Society, Winona, Minn.
W. H. M. Society, Winona, Minn.
W. H. M. Society, Winona, Minn.
Woman's Society for Christian Work, Cong. Church,
Orange Valley, N. J.
Miss Sylvia Pope and Miss Sarah Pope, Norwich, Ct.
H. M. Rally at Second Church, Norwich, Ct. Two
shares. H. M. Raily at Second Church, Norwich, Ct. Iwo shares. Mr. and Mrs. William Mackay, Brooklyn, N. Y. A few ladies in Central Church, Providence, R. I. "A Friend," Whitinsville, Mass. Edward Whitin, Whitinsville, Mass. Two shares. Estate of Mrs. C. P. Whitin, Whitinsville, Mass. Three shares, W. K. Whitin, Whitinsville, Mass. Pive Estate of Mrs. A. Whitin, Whitinsville, Mass. Estate of W. K. Whitin, Whitinsville, Mass. Estate of W. K. Whitinsville, Mass. Second Cong. Church, Chicopee, Mass. "A Friend," Malden, Mass.

In memory of Mrs. R. B. Fuller, by two daughters, Brighton, Mass.

In memory of Mrs. William Wales, Dorchester, Mass. Cong. Church, West Brookheld, Mass.

In memory of J. Franklin Fuller, Jr., by Mrs. J. F. Fuller, West Newton, Mass.

J. B. Hatley, Fail River, Mass.

J. B. Hatley, Fail River, Mass.

Arthur's Mission, Milbury, Mass.

Mrs. H. H. Hyde, Boston, Mass.

First Cong. Church, Woodbury, Ct.

Cong. Church, Woodbury, Ct.

Cong. Church, Woodbury, Ct.

Mrs. W. W. Converse, Hartford, Ct.

Mrs. Erastus Hubbard, Meriden, Ct.

In memory of Mrs. Catherine R. Hillyer, by Mrs. C. E.

Hillyer, Hartford, C. Fall River, Mass.

Mrs. J. C. Brown, North Attleboro, Mass.

Mrs. J. C. Brown, North Attleboro, Mass.

In memory of Rev. Daniel Dennison. New Jersey.

Cong. Church, Auburndale, Mass. Two shares.

First Church, Sunday School and Ladles Guild, Middletown, N. Y.

Mr. Frank A. Ferris, through Cong. Church, So. Norwalk, Ct.

Woman's Sasociation, Cong. Church, Weatfield, N. J.

Previously reported, 883; added above, 82; total, 735. Estate of W. K. Whitin, Whitinsville, Mass. Five shares.

Some Striking Literary Productions.

Gleaned from an Extensive Editorial Experience.

Journalistic work is lightened by a great variety of happenings, the character and details of which seldom find their way to the The Congregationalist has had its public. share of these alleviations of daily toil. Next to the rear end of an electric car the hest place for the study of human nature is a newspaper office. Interesting and amusing phases of life reveal themselves both through callers and through letters and manuscripts. Aspirants for literary fame, some of whom labor under the delusion that if they present their wares in person they are more likely to find a market for them; poets with the light of a real or fancied divine frenzy still lingering in the southwest corners of their eyes; reformers confident that their particular ism is just the panacea for the world's ills and should receive treatment to the extent of three pages in the very next issue; ardent spirits worked up to a pitch of indignation about something in last week's paper and bent on securing immediate retraction-these are among the types of callers. And still our latchstring hangs out and, as the passage of time silvers our heads, we grow more and more docile and open to suggestions from the vast multitude of outsiders who know how a paper should be

It is, however, some comfert to us when, intentionally or unintentionally, we have drawn down upon our heads the remonstrances of our gentle readers, to remember that a freeman's right to criticise his favorite newspaper is not something that has been exercised only in recent years. The first editors of the Boston Recorder evidently received some spicy letters from time to time, to which on Nov. 4, 1817, we find them replying as fol-

Some of our subscribers complain that they find so many intolerably hard words on our pages that they are puzzied to read them; and when they have surmounted the first difficulty, they meet a second—they can't understand them. Others complain that our pieces are insufferably long, and that they can't find time to read two whole columns on any subject. Some wish us to dispense with those articles that must occupy a portion of several papers in succession, and confine ourselves to such articles as may be admitted, in toto, into a single paper. Others are desirous of having every article divided and subdivided, till it shall stretch, perhaps, through a whole issue. Some have no patience with us, because we give no room to literary discussions, others because we don't usurp the province of other religious publications, and furnish essays on moral and metaphysical subjects. Some would have us review those publications that are coming from the press constantly, and stamp our imprimatur on them as if they are worth reading—others are afraid to have us suggest a syllable in commendation or dispraise of any work. We should be heartily glad to meet the wishes of all our subscribers. Our interest and our feelings impel us to do all that we can do, consistently with our original plan, to gratify their various tastes. But we should feel ourselves authorized to claim more than the honors of Hercules, if we accomplished this more than Herculean labor. We might as easily suspend by our stat the first law of nature, as give perfect satisfaction to all our readers at the same time—nay, we had almost said, as to satisfy ourselves.

It seems, then, that three-quarters of a century ago in eastern Massachusetts there were Some of our subscribers complain that they

It seems, then, that three quarters of a century ago in eastern Massachusetts there were neither perfect editors, perfect papers or even perfect readers, and so when a subscriber writes us, as happened not long ago, and tells us that he has concluded to take the paper another year in the hope that it may improve, we file the letter away with others declaring that the paper was never better, and conclude that we will not be wiser than our predecessors and enter upon the vain endeavor to satisfy everybody.

But while the editor, on the one hand, must try to live on at least civil terms with the public an entirely different class of problems

arises from his relations to writers and wouldbe writers. In the olden days the editors of the Recorder used now and then to pass judgment upon rejected contributions by saying right out in print just what was the matter. For instance, as long ago as 1821 we find these friendly admonitions:

While we sincerely congratulate "E. H." on the domestic felicity insured to him by the hopeful conversion of his children to God, and while we rejoice that his prayers have been so graciously answered, we do not perceive anything in his communication of so peculiar a nature as to promise much general edification. edification.

A Constant Reader" is informed that while "A Constant Keader" is informed that while we highly approve his zeal against intemperance, and perfectly accord with him in our views of its hatefulness and brutality, yet there are so many incorrectnesses in the style and so little originality in the matter of his communication as to put us to the disagreeable necessity of rejecting it.

We trust that the persons who were thus notified that their contributions were not available received the news in a proper spirit. The method has some advantages over immediate and heartless consignment to the wastebasket, or the modern fashion of sending a printed slip couched in a vein like this:

The rejection of a contribution does not necessarily imply that it is lacking in merit. Any one of a number of reasons may render a contribution unsuited to our present uses.

Sometimes, when the pressure of manuscripts is very great, we feel like resorting to the olden method ourselves.

When we come to the blossoming fields of esy we enter a region which offers solace to the weariest editor. In the long run it is poetry that saves the editor from an early death from overwork. Of course a vast deal has been submitted to The Congregationalist, only a fraction of which has ever found its way into print. If some things have been put into type which, judged by the severest critical canons, are inferior to the best work of Milton, Browning and Longfellow, it must be remembered that on the other hand the editor, often at the risk of his life, has acted as a barrier between would-be bards and an innocent and unsuspecting public. To make the public realize this solemn truth the editors of the Recorder, as far back as Dec. 23, 1820, offered this plaintive apology:

Some complaints have been heard on the Some complaints have been heard on the subject of our original poetry. We wish it were better, but, so long as we select the best that is forwarded and make no pretensions to personal familiarity with the "sacred nine," we shall not charge ourselves with great guilt till we shall have rejected the better productions of those who have freely, and perhaps justly, censured our want of taste. If all the "prose run mad" which we have received and thrown "under the table" since we commenced our labors were collected we should undoubtedly find an apology in the mind of any candid spectator for presuming, as we do occasionally, to select from it a solitary article for the Poet's Corner.

Modesty shall not present us from seving

Modesty shall not prevent us from saving that during our long career we ourselves have been immortalized in verse more than When the century was still comparatively young some admirer of the new venture in journalism voiced his pent-up feeling in this stanza:

Thou friend of my childhood, instructor of youth, I love thee because thou defendest the truth. Thou friend of my childhood I will not forsake, Though others prefer a false paper to take.

Among our literary treasures carefully filed way is an ode to The Congregationalist, in the form of an acrostic, beginning:

Continue on in years to come, O journal good and wise!

Each of the fifteen lines that follow begins with the successive letters of the paper's name. We will lend this to persons of good character, but it is altogether too precious to put into ordinary type.

A while ago, when the paper was published on Friday, a rural subscriber sent us a poem in which she confutes the customary notion that Friday is an unlucky day by declaring that to her the day brought an extra glimmer of sunshine because The Congregationalist was in the habit of reaching her then. We can quote only three of the six pulsating stanzas:

For to me comes this helpful paper, So welcome all over the land. One may read, in its goodly columns, Themes that with loftiness often expand.

I know, as I open its pages, It will nothing but goodness unfold, And the contents, if carefully followed, Christian principles surely will mold.

So I send it along on its mission, That others its blessings may share; Thus Fridays prove often most lucky, And with other days well may compare. Th

The centennial of Washington's inauguration, celebrated in New York in 1889, was the occasion of our receiving one of the most remarkable poems that ever drifted into a newspaper office. The first six lines were as

One hundred years, alas, how fleet! have passed away Since that auspicious, grand, illustrious, glorious

Since this augment, in garb of civil state arrayed, when washington, in garb of civil state arrayed, Mid loud acclaim, proud pomp, display of myriad throngs, by oath inaugural great president was made.

The festive cannon boomed, loud, deafening thunders rolled,

The joy, delight of a united, happy people told.

From a typographical point of view it is obviously difficult to reprint much more of this production, which goes on to draw the entirely novel lesson that Washington being a great man, we, also, should endeavor to be great, but we must dip in once more, a mile or so further along, where our poet goes on

Where realm on realm imperial grand shall yet unveil. And tyrant forces never dare man's inborn rights

assai.
Star peering after star in matchless, glorious light, With vast, grand destinles forever waxing bright; With vast, grand destinles forever waxing bright; Great galaxy of States flaming along the sky, A rapture, joy to every patriot gazer's eye; The teeming, glorious North, the balmy, fragrant South
Blooming in loveliness of perennial youth, Till from th' Atlantic to the far Pacific shore The great republic crowned can ask for nothing more.

We have space to reproduce only four other poems, which we have been holding for a number of years, for lack of space and for some other reasons, but we have increased the number of our pages this week in order that for once in our lives we may be able to give proper recognition to talent that has hitherto been hidden under a bushel, or, to speak less metaphorically, in our pigeonholes.

THE CORNERS OF THE EARTH.

The little birds whose songs are heard On many a bush and brake, Or high in air, so free from care. Or dipping in the glassy lake, Teach us a lesson wise and good, Teach us a lesson understood. In His hands are all the corners of the earth."

The autumn leaves of the forest trees. More grand than purple robes Of kings on coronation day, Leaves clothed in varied colors Of red, orange, green and brown, Or bright and lively yellow, teach us, "In His hands are all the corners of the earth."

TRUTH GREATER THAN MIRACLE.

If one whom I had loved but Heaven loved more Might come again from death and dissolution. And to my soul in sacred elocution Declare, "God's way is strait, his word is sure!" Would I believe? Since saint and prophet-lore Revealed of old, at heavenly institution, In vain reprove my spirit's destitution By prayer, by promise, threat and overture?

The strange repeal of natural decree
Avails me nothing for my soul's first need;

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The maze of a profound theology I may not disentangle for my creed; A child, a flower, extol the charity Of God, so true, so plain, that "he who runs may

A PICTURE OF "TOM."

My Cousin Tom Is six years old; He's a bright boy, So I am told.

My Cousin Tom Can take a book And read right off With just a look.

My Cousin Tom Can take a pen And write as wel As most of men.

My Cousin Tom Can add, subtract, And tell the sum Of this and that.

My Cousin Tom an run and jump, And so at play He is a trump.

My Cousin Tom Is a good boy, And so, of course, Is full of joy.

When I hang out my clothes to dry, I have to stop, and look around, And sniff the sweetly smelling lilacs. And step so careful on the ground.

For Solemon, I don't believe Had such a carpet on his floor As in the back yard where I hang out My clothes close to the kitchen door.

The grass so soft and bright, set thick, So I can hardly step between With just the biggest dandelions Like gold stars in a cloth of green.

And then the bird-songs full of joy And the leaves dancing on the trees, I really feel, if no one saw me. Like falling plump upon my knees

To thank God, that for lowly me (No better would he for a queen). He fixes up my yard so grandly,
With birds and flowers and grasses green.

Jerusalem my happy home I softly hum with pure delight, And swing to catch the fragrant breezes My washing clean and snowy white.

I just snip off a lilac bunch. Twill happify my good man's face To see it on the dinner table Set in a tumbler at his place.

When he says grace, one eye half closed Will watch the posy by his plate, As if he saw right into heaven, And the sweet lilac was the gate,

Another source of amusement in the newspaper office is the number and variety of the questions hurled at the editor from all parts of the country. It gives one always a pleasing sense of his own importance to be asked his opinion on themes of greater or less consequence, and the fact that whenever he settles a mooted point it may not stay settled over night does not in the least deter him from replying to his questioners. To furnish some idea of the queries that have been put to The Congregationalist at one time and another we subjoin a specimen list. Some of these we have answered in the paper, but the larger part have been replied to privately. Some of them, it will be seen, are pretty hard questions, but we flatter ourselves that we can answer still harder ones than these, though we give notice that return postage must be inclosed:

Who has charge of the Congregational churches in the State of Massachusetts? Can a man smoke and be a Christian? What is the best oil stove on the market? Do Congregationalists believe that infants dying are lost?

What is the Protestant press doing at present to suppress and expose the crafty and cunning movements of Rome?
Where is the line between the church and the world, or is there any?
Are there more members of Congregational churches who are card players than who are not?

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What is the best one-volume work suitable What is the best one-volume work suitable for general reading, for Bible students and laymen on the Fulfillment of Scripture Prophecy, giving a full account of those prophecies which have to this time been fulfilled and are now matters of history?

Are there any blast furnaces in Massachusetts? If so how many? Do they burn Coal or Charcoal? How much a bu. does coal sell in Mansfield, Bristol and Worster? What is the quality? Is it Anthersite or soft Coal?

ANNIVERSARY JOTTINGS.

As early as 1829 articles deploring German rationalism found their way into the American religious press.

To be scrupulously exact, we were eighty years old two months ago, Jan. 3, but it is more convenient to celebrate now than it was then.

The portrait of Deacon Nathaniel Willis. which appears on our cover page, is copied from a beautiful specimen of the daguerreotyper's art, never before published, which has been carefully cherished by Pres. Horace F. Bumstead of Atlanta University, a grandson of Deacon Willia.

The cry of today against the degeneracy of the secular press is no new note. The prospectus of the Recorder said, "That the press has too generally been under the control of weak and incompetent hands, both in our own country and abroad, is sincerely lamented by many of our wisest and best men.

The amenities of the religious journalism of the past may be judged somewhat from the following statement of a contributor to the Watchman in 1827, who said, "It is a pity that the poor sheet meant for a Christian mirror should reflect such ugly faces and tempers when its conductors put their image upon it."

The Panoplist and its successor, The Missionary Herald, and the Recorder found open enemies as well as secret foes. Plain Truth, published in Canandaigua, N. Y., 1823-24, was an avowed anti-missionary journal, and existed apparently for the sole purpose of sneering and scoffing at the A. B. C. F. M. and the journals above mentioned, which reported and conserved its development.

The name of one of the first subscribers to the Recorder, Alfred Ely of Monson, appears in the facsimile reproduced on our cover It is an interesting indication of the fact that in those ante-machine days each individual paper was directed by hand. Who knows but that Willis himself may have penned the name that now, after a lapse of fourscore years, is brought to view.

Admirable as were the political summaries of the Recorder in its earliest days, and discriminating as were its selections of state republish, it now and then, of papers to course, failed to realize the full significance of that which it recorded. Thus Monroe's famous message of 1823 was published without a word of comment save this," The Providence of God is not Acknowledged in this Message!!!"

The influence of Andover Seminary in founding The Congregationalist should not be overlooked. The seminary had taken its position on the more liberal side of the controversy within Trinitarian ranks. Professors Stuart, Edwards and Park strongly favored the establishment of a new journal, and the latter was especially instrumental in launching the paper, spending a month of his vacation in and about Boston furthering the proj-Meetings of laymen and clergymen, like Rev. William A. Stearns, Dr. Budington of Charlestown, Rev. Thomas P. Field, Dr. Kirk, Dr. Edward Beecher and Dr. Storrs of Brain' tree, were held, and in due time the paper was born and ere long became so influential in molding theological sentiment at a critical time that Professor Park has been heard to say that the paper saved the cause of New England theology in New England.

Our present scheme of prayer meeting topics, scattered broadcast in our annual Handbook and commented upon each week by useditorially and used by thousands of our churches in the regular weekly church prayer meeting, grew out of a suggestion made in 1886 to Mr. C. A. Richardson, the managing editor of the paper, by Rev. C. C. Carpenter, and first broached in our columns Oct. 28, 1886. It met a common need, was heartly indorsed by the pastors who first tried it. The plan developed naturally, and today, we think, is one of the most useful services rendered by us to our constituents.

Robert Raikes, the founder of the modern Sunday school, was an editor of a weekly newspaper. Today no well-equipped religious weekly is without a Sunday school department, containing an exposition of the International Lessons. It would be inter-esting to know just when the desirability of a uniform, systematic course of study of Scripture first gained expression in this conntry, and was recognized as worth heeding. We know this much, that as early as 1829 the Christian Mirror of Portland, Me., published a list of subjects worthy of study, taken from the Scripture, and supplemented the list with editorial exposition. The Recorder and Telegraph thought so well of the new departure that it reprinted each week the Mirror's matter. It was not until 1835 that the Massa-chusetts Sabbath School Society issued its first question book, and the International Lesson System was not born until 1872.

The presence in this country of Miss Stone, for eleven years on the editorial staff, has intensified her interest in our birthday number, and she sends us a delightful pen photograph of scenes in the "dear, dingy, cramped little rooms" on Cornhill. Those were the days when editors turned themselves into clerks if occasion required, and when the genial publisher, Mr. Greene, reciprocated by lending a hand on editorial work, saying, in his pleasant voice, "Now, Miss Stone, let us rest awhile by reading proof!" It was arduous service and often prolonged far into the evening The tall form of Whittier was frequently seen in the office, as he found a congenial antislavery friend in Mr. Dexter. And what a notable procession of college presidents, ministers and authors climbed the narrow stairway! Among those who were helped into successful authorship were Hezekiah Butterworth, now of the Youth's Companion, Mrs. M. F. Butts, the late Mrs. M. B. Williams and scores of others.

In one of the early numbers of The Congregationalist there is an editorial upon the Religious Newspaper which says:

ligious Newspaper which says:

The editor of a religious newspaper is often spoken of as filling a pulpit and preaching weekly to an audience of many thousands, and the statement contains a striking truth. The newspaper is less limited in its range than the pulpit. It can preach, but it is not limited to preaching. The most essential thing, and the one the most difficult to effect, is that it should in its pervading spirit be deeply and thoroughly religious. Meanwhile, who prays for an editor? He is a mark for assault; all have a right to criticise him. The pastor in his parish is surrounded by a church. It is one of their first duties to pray for him. But who prays for the editor, who speaks from week to week to thousands of families from one extreme of our land to the other?

It has been the wish and hope of the editors

It has been the wish and hope of the editors of The Congregationalist from the beginning that they might do their work in this spirit of devotion to the Lord of the church that they might stand in such close spiritual as well as intellectual relations to their readers as to count upon their prayers as well as interest from week to week.

Literature

THE LITERARY BEGINNINGS.

The oldest surviving newspaper of America, The Connecticut Courant, antedates The Congregationalist by only fifty-two years. In that half-century the Revolution had been fought and the Constitution settled, the troubles with France overcome and the second war with England brought to an end. The settlement of the West was advancing, the steamboat had been made practical, and the self-consciousness of the nation had been roused by the triumphs of its navy and the extension of its commerce into all the seas. It was the "era of good feeling," and the shadows of later contests and disagreements were only beginning to appear.

The constituency of the Boston Recorder were not readers of newspapers in the mod-The newspaper as they knew it ern sense. existed chiefly for news, which trickled in by stage or ship, or the first steamboats which began to displace the sailing craft upon the rivers. Such literature as it printed was taken without much discrimination from foreign journals. There were no great centers of literary thought. The colleges were mostly in little towns or villages, libraries were small and few in num-The nearest approach to a literary school which had yet been formed was the short-lived one at Hartford, where Trumbull, Dwight and Barlow had worked together until scattered by the necessities of practical life. New England commerce had been broken by the war with England, and every energy was directed into the utilitarian channels of trade, manufactures and the appropriation of the empire just thrown open in the West. History was making fast, but the historian and the poet had not yet arisen.

The growth of anything like a national literature was hindered also by difficulties and delays of travel. The stagecoach still made its slow way by muddy roads from town to town. Delays and accidents were not uncommon. On one occasion in 1802, President Dwight tells us, travelers were four days in coming through a great snow storm from New York to New Haven. The first number of the Recorder (of Jan. 3, 1816) has Washington news of Dec. 22, and, 66 By the arrival in New York of the Amelia-Matilda from Liverpool, London dates to Nov. 20." Postage was high and letters limited to a single sheet by the penalty of double rates. In the first issue of 1817 the editor complains that he had received a letter containing \$2.62, upon which thirtyseven cents were charged. Perhaps it is a sign of this isolation and localization of life that it is only on May 8, 1816, two years after its first publication on the morrow of the battle it celebrates, that the Star Spangled Banner, under the title of The Defense of Fort McHenry, found its way into the Recorder with an account of the circumstances under which it was written. Of the verse which immediately preceded and followed, it must be said that what was original was not good, and what was imported is mostly taken from forgotten English versifiers. Its quality improves rapidly, however, and much of the best religious poetry of the time is found in early numbers. By 1820 the editor takes notice of the complaints which come to him of the quality of the original verse and justifies himself by saying that he selects the best

that is offered. Willis's Bible pictures, with learned that art is not sectarian, until the their easy and moving style, which began to appear in the Recorder when he was a student in Yale, were exactly suited to the taste of the time, and led the way to the appreciation of later work by stronger

What has been said about verse holds good, with some modifications, as to prose At first the paper is frankly a compilation, not gaining its own articulate voice until after the change of editors in the second year. From that time there is a steady increase of power and breadth of interest, re-enforced by a fresh stream of energy at the union with The Congregationalist, but always improving upon its past.

Speaking broadly, the age of the paper's beginning was an age of tracts and pamphlets. Bible distribution and missionary work were the immediate concern of the Recorder and its readers in 1816. There is, indeed, a promise of notice and review for new publications, and a little later authors and publishers are entreated to send in at least a title-page that notice may be given of their works, but it is not until March that the first original review appearsmatter of two and a half long columns devoted to Remarks on the Observation of the Lord's Day by a Tythingman. So keen was the interest in religion and moral reforms that the readers of the paper accepted week by week a series of "anecdotes," some of them of great interest, others stale or trivial, but all bearing on the progress of the truth. In this connection the attitude of mind toward poetry may be further indicated by the proposal of a correspondent to use it systematically as a means of correcting "youthful levities which undoubtedly owe their origin to those low and vicious thoughts received from profligate and vain poems"; and the opinion of fiction from more than one anecdote in which the heroine has a mind perverted by a course of novel reading, but is restored by timely expostulation or a judicious administration of tracts.

It is necessary to insist upon these moral reforms and missionary enthusiasms. because they formed the atmosphere of the time in which the Recorder began to draw the breath of life. The generation was just beginning to be awake to the sin of drunkenness and sensitive to the abuses of slav-To show the changes of public sentiment about this time we may recall the fate of a resolution presented in vain to the Methodist General Conference of 1812, "That no stationed or local preacher should retail spirituous or malt liquors without forfeiting his ministerial character." 1813 Dr. Humphrey of Fairfield presented to his association a report which was soon printed as the pioneer temperance tract in America. In 1815 Lyman Beecher preached in Litchfield his famous temperance sermons; and in 1816 the resolution passed the conference. As to the other, the repressive laws of the second stage of slavery, with their practical prohibition of organized worship or education among the Negroes, already awakened an indignation in New England which often finds expression in the Recorder.

With such preoccupations and prepossessions, it is not strange that the uprising of literature in the next generation produced at first a comparatively small effect. Much of its growth was distinctly affiliated with Unitarianism. It was not until men tle of enduring value outside the domains

contest of the time had given the religious and educational leadership of the whole country to the Trinitarians, that the wider expansion of the paper's literary interest begins. By devoting its energies to the needs of the whole country, the Congregational body delayed, but did not abandon. its partnership in the literary activities of the time.

The literary generation whose work is parallel with the life of the paper really began with Washington Irving, the first number of the Recorder appearing between the publication of Knickerbocker, in 1809, and that of the Sketch Book, in 1819. Thanatopsis, perhaps the most significant single poem of the whole literary product, was printed in the North American Review in 1817. From 1819 to 1825 the tendencies and prophesies of the new era are unmistakable. In 1819 Channing preached his famous sermon at the ordination of Jared Sparks, and Moses Stuart wrote his letters in reply to its positions; Webster argued, and Justice Story decided the Dartmouth College case; the courts of Massachusetts rang with the same great judge's denunciations of the slave trade; Maine was separated from Massachusetts, the survey of the Erie canal was advancing; Dr. Scudder and his companions sailed for Ceylon; and the last volume of Dwight's theology is noticed in the Recorder, along with numerous reports and descriptions of the sea serpent. In 1820 were published Silliman's Tour and Dwight's Travels, which illustrate at once the public interest in everything relating to the Revolution and the separation and isolation of the localities which they visited. These two books may be said to have set the fashion of that love of travel which has grown to be such a part of our modern American life. In the same year Hawthorne as a boy not yet in college started The Spectator in Salem and sustained it for a month and a half, and Precaution, Cooper's first venture in fiction. appeared. In 1821 (the year of the breaking out of the Greek war of independence. of the death of Napoleon, and of widespread revivals in America) Bryant's first book of poems appeared and Cooper's Spy, with other books of note, from Dana's Idle Man to the enlarged edition of Moses Stuart's Hebrew Grammar. In this and the two years following sprang up a crop of imitators and rivals of the Recorder, the Christian Register, Zion's Herald, the New York Observer and others. In 1826 a Children's Department was begun, to take form in the following year as The Youth's Companion, which for a number of years remained under the same roof and management as the Recorder, and for a single number only a department was set aside for young ladies. About this time came from Bowdoin the two wonderful classes which gave the country Hawthorne, Longfellow, Calvin E. Stowe -afterwards one of the editors of The Congregationalist-Franklin Pierce, Sargent E. Prentiss and John P. Hale. The presses begin to be busy with new works, and, by the end of another decade, nearly all the great names are in evidence, and the domain of history is annexed by the first of its great American writers, Prescott's Ferdinand and Isabella appearing in 1837.

Looking back from the crowded literary present the achievements of the past seem meager. The earlier times had left but lith 1896

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of theology and statesmanship. Perhaps their most significant contributions to the reading of today were the Journal of John Woolman, which prefigured the religious fervors and moral enthusiasms of a later time, and the writings of Franklin, who voiced and strengthened the practical sense of a majority of the people. But in 1816 the minds of Americans were already awake to their great destiny, and from that time on the stream of literary utterance broadens and deepens until it becomes the mighty river which we know today.

BOOK REVIEWS.



The Life, Letters and Works of Louis Agassiz by Jules Marcou.

No doubt the American popular estimate of Agassiz required some modification, for he has been one of the people's special heroes, and the praise which bas followed him has been often undiscriminating. The well known biography by his American wife, is an incomplete picture of his scientific activity, and suffers also from an unrelieved outpouring of loving eulogy. But the man was so large, his enthusiasm was so delightful and overwhelming and he made so many friends and champions in his journeys, that it is not surprising that he looms very large in the popular estimate, por is that estimate on the whole mistaken. Certainly no more picturesque and influential figure has been contributed by the old world to the new.

Mr. Marcou, we think, nas mistaken the nature of this influence. He seems to imagine that American scientific study began with Agassiz, and that all its leaders of thought were trained by him, which is much too large a statement of his influence in this direction. And, on the other hand, he does not fully grasp what was, after all, Agassiz's greatest service to America-his rousing and encouraging popular interest in the work of scientific study. Agassiz did more than train a few leaders, he made an atmosphere in which scientific thinking breathed freely and easily; he taught a na tion too much absorbed in utilitarianism the worth and interest of pure science.

Upon the side of undiscriminating eulogy this biography does not incline to err. Indeed, some of us who never happened to hear of Mr. Marcou except as the prospective biographer of Agassiz find the tone of calm judicial superiority with which the faults of other biographers, and more espe-

out and insisted upon rather irritating. We do not think it was necessary to revive at such length all the quarrels in which the great naturalist and his assistants and acquaintances were involved, about which the public really knew little and cared less. It is the positive side of a great man's character, after all, which is of permanent interest, and the negative side may well be sketched with only enough detail to insure the truthfulness of the whole picture. Mr. Marcou feels his responsibility as "devil's advocate" too deeply, and apparently takes far too much pleasure in proving that his hero is not so much of a hero after all. The effect with many is likely to be that they will go back to the earlier biography. and leave this to the specialists who care for questions of priority in discovery and the technical details of scientific work. In another way, too, Mr. Marcou's work is disappointing. Agassiz has a large circle of admirers in America who read only English and they will be sorry to find that all the French letters in the book are left untranslated. In this, as in his estimate of Agassiz's popular influence, Mr. Marcou has underestimated the number of his readers.

The enormous range and persistent activity of Agassiz is recalled by the list of more than 400 titles of publications in French, German and English. Of this strictly scientific career the book gives a good account. The impatient versatility. however, which Mr. Marcou so often insists upon as a mark of weakness was really a sign of Agassiz's special calling, which was that of a teacher and inspirer of other men, and it is this quality which keeps the mind of the unscientific reader constantly awake and interested in following his career. Mr. Marcou's book is well and carefully edited, and fully supplied with all needed aids for study and reference. [Macmillan & Co. 2 vols. \$4.00.]

BIBLICAL STUDY.

The literary forms of Biblical expression offer to the student of the Bible a fascinating field for study, and it seems remarkable that it has till recently been so completely neglected. Prof. Richard Moulton of Chicago University is a pioneer in this line of investigation, and in England, before he came to this country, his lectures on this subject attracted much popular attention. His Literary Study of the Bible is the fruit of many years of labor and of a mind keenly sensitive to the beauties of poetic expression and of the relation of ideas to one another in literary composition. Professor Moulton avoids the discussion of the problems of higher criticism and of theology, though, of course, his book is incidentally often richly suggestive on these themes. But his purpose is to discover to his readers the literary excellences of the books of the Bible as found in their English translations. He begins his work by an extended analysis of the Book of Job as illustrating all the leading varieties of literary form. The entire Bible is then treated in the same way. His volume is divided into six books. first treating of Biblical versification and then classifying Biblical literature under these beads: Lyric, Epic, Philosophic, Prophetic, Rhetoric. Professor Moulton is peculiarly at home in discussing the poetry of the Bible. He feels the rhythm of Hebrew thought and sets it to music. A fine

cially those of Agassiz himself, are pointed illustration is to be found in his comparison of the translations of the twenty-eighth chapter of Job in the Authorized and Revised Versions, pp. 86-89. This chapter, which in these versions is assigned to Job, Professor Moulton puts into the mouth of Zophar, though, if our memory serves us, in his lectures a few years ago he regarded it as a choral interlude. We are glad to recognize this change of view as indicating that the author's study continues and is unflagging. This book appears to be designed especially for students of English literature in higher institutions of learning. Its extensive use in our colleges would lead to a new era of enthusiasm for the study of the Bible as literature which could not be indifferent to the power of its sublime truths over the heart and conscience. Professor Moulton in a new way has demonstrated the superiority of the Book of books over all other literature. This volume will be most welcome to the minister, a work of great value for the classroom, and a prized companion to the Bible in multitudes of homes. [D. C. Heath & Co. \$1.00.]

SERMONS.

The Epistle of James and Other Discourses, by the lamented Dr. R. W. Dale, is edited by his son, A. W. W. Dale. Nearly half the book is taken up with a series of expository discourses upon the Epistle of James and the other half with sermons which the author had revised for publication before his death, most of them having been printed in This exposition the English newspapers. of the most practical of the epistles is a sincere and interesting piece of work, too brief to carry out the suggestions which are drawn from the words of the epistle into the details of modern life, but insisting upon the great principles of Christian morality and responsibility as found here in their germinal form. The vitality of Christ's doctrine in its relation to the needs of the soul and as a source of guiding inspiration for daily life, which are so prominent in all the work of Dr. Dale, appear to good advantage in both parts of this book, which recalls to us once more the great loss which the church has suffered in his death. The epistle of James is tonic for the present state of the churches in view of the social problems which are pressing upon them, and nowhere has it found a simpler and more earnest intrepretation than by Dr. Dale. Specially interesting in the other part of the book is the sermon on The Parable of the Prodigal and the Doctrine of the Atonement. [A. C. Armstrong & Son. \$1.50.]

Visions and Service, fourteen discourses delivered in college chapels by William Lawrence, Bishop of Massachusetts. Bishop Lawrence has gathered in this book sermons which breathe the life of the university and take up the problems of faith and doubt which are so real to every fresh generation of students. It is a difficult kind of preaching, but we can commend these discourses because they show a grasp of the needs of those who are addressed, and because they meet those needs with a directness and simplicity which is wholly admirable. They do not attempt to make light of the intellectual temptations of the time, or to show a swift way of evading them, but emphasize the power of Christ as an aid to inquiry. To those who are inclined to take pessimistic views of our college life we especially commend the words with

which Bishop Lawrence prefaces his book. "A residence of ten years in Cambridge, under the shadow of its great university, binds one to the students with strong ties of affection. A man cannot come into contact with them without gaining confidence in their high purpose, respect for their character, sympathy in their doubts and temptations, and a reverence for their love of truth, their chivalry and their simple faith. Many of the intellectual and spiritual problems which they encounter can be fought out only by hard thinking and deep discussion. But when they come to church I believe they want to hear from one who, sympathizing with their difficulties, speaks the most simple, sincere and strong words of the Christian faith." In this tone of simplicity and faith the book is written, and it is sure to be helpful to others than the class to which it is primarily addressed. [Houghton, Mifflin & Co. \$1.25.]

SCIENCE.

Since the biologists are pretty well agreed that man is descended from the same stock as the rest of the living creatures of the earth, it is well that they are beginning to give us the detailed results of their study of his pedigree. Not that they are at all clear in their own minds, however, as to the exact steps of modification by which he has come to his present high organization, but that they are pretty well agreed as to the general outlines of the process. In The Whence and Whither of Man, being the Morse Lectures of 1895 before Union Theological Seminary, Prof. John M. Tyler of Amherst has taken up this subject and given us a brief history of man's "origin and development through conformity to environment." The book is in ten chapters, with an introduction, charts and index. After stating the problem Professor Tyler proceeds to consider man's pedigree, associating with each step the advance of function which was made in reaching it. and ending with chapters on the teaching of the Bible and the present aspects of the theory of evolution. "The sequence of dominant functions or aims can be traced with far more ease and safety, not to say certainty," he tells us, "than one of anatomical details," and this is the dominant thought of the book. Professor Tyler accepts fully the evolutionary theory in the form opposed to Weissmann's limitation of its scope, and has given us a thoroughly interesting and Christian interpretation of it. We commend the book especially to those who believe that all applications of Darwin's teaching are of necessity anti-Christian.

If we have any fault to find it is that the author apparently felt the necessity of winning over his hearers so deeply that the presentation of the matter is sometimes weakened for the reader who comes with an open or already convinced mind; but this may be a merit rather than a fault for the class of readers which the author is most anxious to convince. Altogether the work takes its place worthily with the volumes of lectures which have preceded it. [Charles Scribner's Sons. \$1.75.]

Another book closely related to this in subject is The Primary Factors of Organic Evolution by Prof. E. D. Cope of the University of Pennsylvania. In this, however, the interest is general, man being regarded simply as one among the many complicated results of the evolutionary process. Professor Cope is a Lamarckian and defends the wider form of the development theory

with enthusiasm. As much as possible of the material for his argument he has drawn from paleontology, believing that the actual lines of descent must be demonstrated at last chiefly from this source. "In the absence of the paleontological record, we necessarily rely on the embryologic which contains a recapitulation of it. The imperfections of the embryonic record are, however, great, and this record differs from the paleontologic in that no future discovery in embryology can correct its irregularities. On the contrary every paleontologic discovery is an addition to positive genealogy. If the present work has any merit, it is derived from the fact that the basis of the argument is the paleontologic record." These words from the preface will give a good idea of the method and purpose of Professor Cope's argument. The book is well made and illustrated and has a complete index. [The Open Court Publishing Co. \$2.00.]

NOTES.

- In the recent death of Peter Bayne a well-known critical and theological writer passed away. His books have been somewhat crowded off the stage by more recent comers, but were widely read in America.

- It is somewhat remarkable, says the Bookman, that Mrs. Oliphant invented the name "Thrums" and used it in one of her early novels. Mr. Barrie reinvented it in total ignorance of his predecessor's book. His first choice of a fictitious name for Kirriemuir was "Whins."

- Edgar Wilson Nye, who died in North Carolina on Washington's Birthday, was better known to newspaper readers and lecturegoers as "Bill" Nye, the humorist. Born in Maine and educated in the middle West, he made his literary reputation in Denver in newspaper work, and won thousands of friends all over the land by his books and lectures.

- Mr. Purcell replies with vigor to the critics of his recent life of Manning, charging them with "poisoning the wells of Catholic criticism," and asserting that he not only had full authority to use the documents in his possession, but that he, in the exercise of his discretion, suppressed much that was important, including Manning's attack upon the Jesuits. In fact, the reply is much more an attack than a defense, and makes the situation more interesting than ever.

— Charles Carleton Coffin, whose un-looked-for death we chronicled last week, was a very industrious and versatile author. His published works number twenty volumes, most of which have a steady sale, The Boys of '76, Story of Liberty, Boys of '61 and his latest work, The Daughters of the Revolution, are most popular, but many of his books are used for supplementary reading in the public schools. In addition to book writing he was a frequent contributor to the magazines and newspapers, and had delivered more than 2,000 addresses.

The Hartford Courant has recently recalled attention to the fact that it numbers among its former editors the first woman who ever owned and conducted a newspaper in America. Mrs. Hannah Watson, after the death of her husband, was the owner, editor and publisher of the paper until she married the next editor in succession, Mr. Hudson, a prominent citizen and paper merchant of Hartford, to whom she transferred the editor-Among her numerous descendants was David Watkinson, the founder of the well-known Watkinson Library in Hartford. This was in the Revolutionary period, and George Washington was one of the subscribers to the paper while it was under her editorial

For Books of the Week see page 451.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 16, 10 A.M. Paper by Dr. C. E. Harrington on Prof. Goldwin Smith's article, Christianity's Millstone, in the North American Review.

FOREIGN MISSIONARY PRAYER MRETING in the rooms of the Woman's Board of Missions every Friday at 11 a. m.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 8 P. M.

MIDDLESEX UNION ASSOCIATION, Ayer, March 17, at 1 P.M.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the Massachusetts Better Home Missionary Society, No. 9 Congregational House, Rev. Joshua Cott, Secretary; Rev. Edwin B. Falmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room o. 32, Congregational House. Office hours, 9 to 5. Acasim membership, \$20.00 Combership, \$20.00 Combersh

nual membership, 81.00; life membership, 82.00 Contributions solicited. Miss Annie C. Bridgman, Treasurer, AMBRICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONERS, Cengregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St. WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational Heuse. Miss Ellen Carruth, Treasurer; Miss Abble B. Child, Home Secretary.

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THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Res. L. H. Cobb, D. D., Secretary; H. G. Prinneo, Treasurer, 59 Bible House, New York Clity.

CONGREGATIONAL EDUCATON SOCIETY.—(Includ. Congregational states).

tional House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOILETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkina, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston. COMG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—CONTIDUIONS used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncal, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

PASSING COMMENT.

The first Men's Club, mentioned on page 433, is a pioneer organization like its church, and both have merited the honor of being at the front from the start. So many new growths spring up in church work only to fade before they blossom that this luxuriant increase is the more noteworthy. Success to an enterprise which has so much before and

An exchange tries to voice the feelings of one who was church sexton for thirty years, saying that so long a period of service "in such an exacting position" is evidence of high Christian character since his fidelity was above reproach. What, then, must a decade longer of such service have been, as in the instance of a New York official.

That the pastor is responsible for the status of benevolences in his church is not a new assertion. One of our seminaries recognizes the fact and is laying a careful foundation in the missionary instruction of its students.

A real revival in Illinois resulted in only a few conversions, but the chief outcome "the reconsecration of the people of God themselves.'

Of Special Note.

The generous offer of the Yale divinity students to the churches.

The extensive institutional work of a New Jersey church.

A good record for free pews in a Connectient church.

An experiment in mission work in an Iowa

Energetic revival efforts in Nebraska. Michigan's good work for the Board. Invigorating news from Maine. A spiritual work in Utah.

THEOLOGICAL SEMINARIES. Hartford.

At the missionary meeting last Thursday afternoon, Rev. H. G. Bissell, a graduate of '92, now stationed at Ahmednagar, gave an able address on the Condition of India.—Professor Paton gave three interesting chapel talks last week, in continuation of his series on The Doctrinal Teachings of Jesus, regarding the natural condition of man, the condition of man under grace, or the kingdom of Ged and the Messiah, or the Head of the kingdom

The class prayer meetings Wednesday night and the seminary prayer meeting Friday night were of great interest. The thought of each centered around the Inter-Seminary Convention.

Yale.

Dr. Van Dyke will lecture on The Gospel for an Age of Doubt, in the Lyman Beecher course.— subject at the Leonard Bacon Club, last week, lved, That the Turko-Armenian crisis justifies interference on the part of the United States. Several of the Armenian members of the school took an earnest part in the discussion.— -The fortnightly address, last week, by Mr. E. C. Wheeler of th Senior Class, on Foreign Missions as Related to the Kingdom of God, was a strong and suggestive pres -The current reports of Professor Blackentation.man's intended resignation are erroneous, having their only source in the recent invitation of North Church, Bridgeport, to its pastorate, where Profes-Blackman has been supplying. He has announced his purpose to remain at the seminary.

Papers have recently been presented before the Senior Class in homileties on Defects of Modern Sunday School Work, by Mr. C. W. Collier, Fixed Forms in Worship, by Mr. P. H. Epler, Congregational Worship, by Mr. P. H. Epler, Congregation of the Sermon to Worship, by Mr. B. F. Dailey.

—On Friday evening of last week Mr. H. W. Mable of The Outlook delivered one of the best lectures of the year, on Literature as a Personal Resource.—The Student Volunteer Band has issued a circular letter to the churches of the State, offering to appoint members to give them addresses and stereopticon lectures on Foreign Missions. The services of these young men can be obtained by addressing W. S. Beard, at the Seminary, 82 W. Divinity Hall. There are 16 students in the membership of the band.—At the regular meeting of the Semitic Club, last week, Professor Curtis read a paper on Old Testament Commentaries.

Oberlin.

Some time ago the seminary adopted the plan of having missionary secretaries lecture here annually about the work of their respective societies, so that, in the course of three years, the work of all the societies is presented. Dr. Judson Smith has just given four carefully prepared lectures on The Origin and History of the American Board. The character and wisdom of the founders were dwelt upon and the fact emphasized that their policy has stood without essential change during the decades since. The missions were reviewed and the fundamental ideas of mission work clearly outlined.

Chicago.

President J. M. Coulter of Lake Forest University, professor elect of botany in the University of Chicago, addressed the Students' Conference last Thursday afternoon on Evolution and Christianity.

—The Inter-Seminary Economic Club held its fortnightly meeting at Chicago Commons last Saturday. Dr. Lindholm and other prominent socialists told what the community has a right to expect of the church and the ministry.

Pacific.

One evening last month the students enjoyed the hospitality of their brethren at San Anselmo, the Presbyterian school of the prophets. The following day the Oakland faculty visited there and received the welcome of the professors. A paper was read by Prof. F. H. Foster, outlining a course of thought on the doctrine of Christ's place and person.—For mutual discussion of problems interesting to teachers of theology it is proposed to organize The Edwards Club.

CONFERENCES AND ASSOCIATIONS.

CT.—Middlesex Conference held its spring meeting in the new edifice of the church in Westbrook, March 3. Behind the pulpit is a stained glass window contributed by churches of the conference. The subjects were: Systematic Giving, The Church Building Society, The Woman's Board, and The Sunday School Society.

N. Y.—The Susquehanna Association met in Binghamton Feb. 25, 26. Among the themes were: How Far Should Churches and Ministers Return to Evangelical Methods as Outlined in Acts? Uses and Abuses of Creeds, Preaching to Children, What Should Be the Attitude of the Churches Toward the Reforms of the Day? Utilizing the Social Power of the Church, How to Have a Live Church.

CLUBS.

MASS.—At the March meeting of the Essex Club in Salem the subject, Men and Church Membership, was spoken on by Rev. E. C. Ewing and others. Special music was a pleasing feature.

MICH.—The joint meeting of the Eastern and Western Michigan Clubs at Lansing was an enthusiastic and largely attended gathering. Four able papers on The Methods for Stimulating the Benevolence of the Churches were read by Rev. Messrs. E. W. Miller, J. C. Cromer, W. E. Strong and H. E. Butler. Prof. W. B. Chamberlain of Chicago Seminary gave the evening address on Sacred Music, which was well received.

MINN.—At the last meeting of the Minnesota Club
the subject, The Church's True Aim—Disciples or
Partisans, was discussed by Rev. M. C. Julien of
New Bedford, Mass. Pleasing selections were given
by the Plymouth church choir.

NEW ENGLAND.

Boston.

Old South. Israel and the Judges was the subject of the third lecture in the Lenten course, which was delivered last Sunday evening by Prof. G. F. Moore of Andover. In a clear, impressive manner he described the invasion and settlement of West-ern Palestine, the transformation of the nomadic Hebrew tribes into an agricultural people and their conflicts with the Canaanites; and he pointed out some of the important political and religious changes involved by their new circumstances. Pro-fessor Moore did not attempt to date the exodus and invasion, but he dwelt upon the fact that occupation of Palestine by Israel was by means of a long, slow conquest, although in certain Bible narratives the work of centuries is foreshortened into one generation. After showing how naturally the Hebrews learned the arts, civilization and religious rites of the Canaanites in this formative period, the lecturer touched briefly upon the conflicts under the leadership of local heroes and champions ho became known as the judges; and in closing he declared that the strongest evidence of the strength of the Israelite character and the vitality of the race is seen in the fact that the Hebrews becam settled people and adopted a new civilization without losing the stamp of their own individuality or giving up their own religion.

Massachusetts.

CHELSEA.—First. The late Mrs. Lucy A. Hartt, long a member of this church, left \$48,000 to religious and charitable objects: \$30,000 to the Old Ladies' Home of this city, \$5,000 each to the Woman's Board, the American Missionary Association and the Woman's Home Missionary Association and \$3,000 to this church. The latter sum is in addition to a larger gift from Mrs. Hartt previous to her death to clear a mortgage on the parsonage.

MAGNOLIA.—Six persons have recently expressed a purpose to live the Christian life. At the last communion three of them were received into the church and one by letter. Others will follow. Rev. J. E. Enman is pastor.

FALL RIVER.—Central added four names to the General Howard Roll of Honor for the C. H. M. S.; and for Miss Seymour at Harpoot for the Armenians, the same day, it gave \$152. Over \$400 had been sent through the A. B. C. F. M. before.

FITCHBURG.—Rollstone. Rev. C. S. Brooks concluded March 1 a pastorate of nine years. During that time 295 new members have been admitted to the church, and the benevolent contributions, including legacies, have amounted to \$31,623, and the home expenses have been \$55,979, making an aggregate of \$87,662. The present membership of the church is 547. A large reception was given by two families of the congregation, at which Rev. and Mrs. Brooks were special guests, and a little later a general reception, under the auspices of the Rollstone Y. P. S. C. E. for all members of the congregation, was tendered the retiring pastor and wife in the church parlors, which was largely attended. Mrs. Brooks's Sunday school class, of about 40 past and present members, gave her 'a reception, at which she was presented with a large carbon photograph of Hoffman's Christ with the Doctors, and a New Year's gift of over \$100 was received by the pastor and his wife. Mr. Brooks has already taken a temporary residence at Hyde Park.

WORCESTER.—Union made a contribution of \$700 for the debt of the American Board. Dr. Selah Merrill has commenced a series of four illustrated lectures on Palestine, to be given on the Tuesday evenings of March; subjects: One Hundred Things About Jerusalem, The Holy City of Today and Tomorrow, Bashan and Its Ruined Cities, Calvary Identified.

SPENCER.—First. Fifteen persons were received into fellowship last week Sunday on confession, as a partial result of the special labors of Rev. H. J. White. A spirit of deep earnestness and consecration seems to pervade the entire church. Through the untiring efforts of the pastor, Rev. S. W. Brown, the past year has been prosperous. The total benevolences were \$4,336, while the expenses have

been \$5,474.—French. This church, organized several years ago, has thriven considerably in spite of drawbacks, but since the coming of the present pastor, Rev. T. S. St. Aubin, it has received a new impetus to growth. There are about 30 communicants, with a congregation of about 60, a flourishing Sunday school and a C. E. Society formed during the past year with 15 members. The church worships in the rooms of the W. C. T. U.

MILLBURY.—First. The pastor, Rev. G. A. Putnam, owing to illness, has been unable to preach for several Sundays, but is now much improved in health.—Second. Under the direction of the pastor, Rev. G. P. Eastman, this church is in a flourishing condition, although several of the mills are idle and in ruins on account of the floods. A Men's League was started Dec. 1, and it has been successful. The former small congregations in the vestry now number 150 to 300 in the auditorium. The additions the past year were by letter five, by confession three. The present membership is 212. Benevolences amounted to \$1.628.

OXFORD.—Evangelistic services resulted in about 15 conversions. Previously there had been several others, making a total of 20, mostly among the young people. The present pastor, Rev. A. E. Bradstreet, is an earnest worker, and the congregations are steadily increasing.

HINSDALE.—This church, Rev. J. B. Laird, pastor, has just issued a new manual and history commemorative of its organization 100 years ago, the anniversary of which was fittingly celebrated last December. Mr. Laird is the eighth pastor and is now in his thirteenth year of service.

HOUSATONIC.—Rev. H. W. Pope has been assisting this church with special evangelistic services, twice daily, for a week. The meetings were helpful and quickening. Rev. A. J. Benedict is pastor.

Maine.

ASHLAND.—Secretary Hatch visited here recently and a meeting was held to plan a building for this newly organized church, the only one formed for 26 years in this rapidly developing section. Everything looks hopeful for a church home, the people being interested and resolute in the matter. Rev. Charles Whittler reports a visit to one of the large logging camps employing about 30 men. He spent a Sunday, holding services which every one in camp attended, even Roman Catholies. He says there were several faithful C. E. members and the Sunday in this and other camps was well kept. The men seemed to appreciate and welcome the minister and a religious service.

DEER ISLE.—At the recent annual meeting the pastor, Rev. J. S. Richards, gave a summary which shows a faithful ministry last year. There has been much work done at Little Deer Isle, resulting in the formation of a church and also at Green's Landing, where Mr. Aprahamian is now stationed. At the roll-call 110 persons in all responded. There were excellent reports of church activities, including five out-stations. A special effort was made to contribute to the Maine missionary debt and there has been a gain in benevolence.

SACO.—The socials have taken new hold on the interest of the people as an effort is made to have them instructive as well as social. The Scotch people gave a Robert Burns anniversary, 150 participating. There was given a sketch of his life, songs and readings. A Lincoln celebration followed. The Sunday evening people's lecture is largely attended and is aided by an orchestra. Rev. P. H. Moore is a diligent pastor.

CUMBERLAND MILLS.—An auxiliary to the W.B.M. has been organized here. The occasion was of much interest, the first hour being devoted to brief addresses, emphasizing especially the medical work in Madura toward which the branch is asked to pledge \$100. Missionary letters were read and a pleasant tea gave opportunity for social intercourse.

GARLAND.—The celebration of Rev. P. B. Thayer's birthday occurred Feb. 29, which marked his 80th year. Valuable gifts were presented in money and useful household articles. Many letters were received ard poems and greetings were given.

SANFORD.—The temperance work is reaching young men here, and there is a decided forward movement. Congregations are increasing so that an enlargement of the auditorium is considered. Rev. C. L. Woodworth is pastor.

HIBAM AND SEBAGO.—Mr. G. P. Merritt, a graduate of Northfield, is engaged here and religious work is encouraging. Two young men from Bangor Seminary assisted during the vacation and greatly strengthened the spiritual interest.

SOUTH PARIS.—Rev. S. D. Towne and Mr. Goodwin, the singer, have assisted the pastor in a three weeks' series of meetings, resulting in bringing many persons to a decision to live Christian lives.

BIDDEFORD.—Rev. T. A. Frye has prepared illustrated lectures upon A.M. A. work in the South and among the mountain whites.

New Hampshire

ATKINSON.-The church has just made a special contribution in aid of the American Board amounting to \$65, with the promise of more. Of this \$50 was given by Miss Abbie Page, one of its most liberal members. A short time ago it placed itself on the Howard roll of honor by the gift of \$100.

MERIDEN.-The late movement for the erection of a new edifice to replace the one burned several months ago has resulted in the completion of plans. The estimated cost is \$4,500.

MONT VERNON .- William A. Mack of Lowell, Mass., has recently given a new furnace to the church, a gift which will be greatly appreciated.

Vermont.

RUTLAND.-Four persons were received to the church on confession and five by letter, March 1. During 1895 the total additions were 64, a net gain of 42, making the present membership 767. There have been 27 adult and 18 infant baptisms. The benevolences of the church, through its various organizations, amount to \$3,500. The Sunday school enrolls in all over 500 members. Two C. E. Socie-ties report 110 active members. Three circles of the King's Daughters number nearly 100. The Home Circle, a kindred organization, has 50 members. Home and foreign missionary societies, and a Ladies' Aid Society do good work. The Fort-nightly, a literary club under the leadership of Mrs. Julia C. R. Dorr. numbers 130. The pastor is Rev. G. W. Phillips, D. D.

NewPort.—The pastor, Rev. E. A. George, has resigned, having accepted a call to Willimantic, Ct. March 1 nine of the congregation united with the church on confession and three by letter. service was tender and beautiful. Two of the new members were father and son, who only one ago were detained from services by the death of wife, a member of this church for years

CLARENDON .- Not before for six years has this church, now under the care of Rev. Richard Scoles, received as many new members as united on confession March 1, three heads of families and three young men.

Connecticut.

NEW HAVEN .- At the Ministers' Meeting last week the subject discussed was My Message, or What I Preach.—The union mass meetings, held Sundays at 3 P. M. in the Grand Opera House, are large:y attended and of much interest .-_ Howard Avenue. On March 1, 18 persons were received on confession and five by letter, making 31 additions this year. The church proposes to extend its work by opening its doors every night in the week Periodicals, a library and simple amusements will be provided. The organization of reading circles, a rescue band and other features of an everyday church will be included in the plan. A gratifying feature of the Sunday evening service recently is the large attendance of men. As a rule they outnumber the women.—United. The Men's Club service last Sunday evening was addressed by Prof. W. N. Rice of Wesleyan University. Last Sunday morning the new assistant pastor, Mr. Frederick Lynch, preached for the first time for this church.

HARTFORD.—A union meeting of all the Congregational churches in the city was held last week Sunday evening in the South meeting house, was largely attended and addressed by Dr. W. P Paxson of St. Louis, superintendent of the American Sunday School Union in the Southwest, who spoke in the interests of that organization.

BETHLEHEM.-Rev. E. P. Ayer is being assisted by two women evangelists, who are holding meetings in the schoolhouses and making a canvass of the parish. A number of conversions are already reported and the work is meeting with encourage

NORTH HAVEN .- The church has recently lost by death two of its oldest members-Mr. Henry Bradley, who joined in 1831, and Mr. George Brockett, who joined in 1837.

CENTERBROOK .- Repairs are being made on the meeting house, a lecture recently given yielding the funds to carry them out.

MIDDLE STATES.

New York.

NEW YORK .- Broadway Tabernacle. Mr. F. S. Boyd, who has been sexton of this church more than 40 years, died March 3, in his 85th year. His services for the church have been varied and in many ways quite beyond his office. Through his influence the present site of the meeting house was chosen. striking feature of the funeral service was the row of white-haired gentlemen in the front seats, many of them officers of the church. Dr. Stimson paid an affectionate tribute to his memory.

ORIENT.-Since the Week of Prayer union services have been held by the Congregational and Methodist churches, and a quiet interest has pre-vailed. Many persons have been restored to spiritual life, and a good number of others have accepted The pastors worked together unitedly, and were assisted for two weeks by Rev. Jacob Freshman, a converted Jew. Rev. J. N. Taft, the Congregational pastor, is an indefatigable worker and popular in the community.

NORWOOD .- This church, in union with the Methodists, is conducting a 10 weeks' series of evangelistic series. During the first nine weeks about 20 cottage prayer meetings are to be held every Tuesday night. The tenth week the effort will be directed by Rev. W. E. Geil.

New Jersey.

JERSEY CITY.—Tabernacle. This almost isolated lighthouse of Protestant Christianity in the lower part of the city has kept its light shining brightly the past year over the increasing flood of irreli-gious population. Twenty-four persons have been added to membership, chiefly on confession, and the congregations, with young men conspicu present, the attendance at the Sunday school and the young people's societies have been large.

People's Palace, the annual report of which has just appeared, makes a good showing in everything but finances, as to which it is sadly limited. theless, a new front has been added to the temporary buildings and these have been newly painted and renovated, largely by the labor of the young men of the institution. It is estimated that about 40,000 persons, or nearly half of those who swarm in the boarding houses and tenements of the lower city, have the past year been benefited in some way by this establishment. Over 10,000 free baths were given to the poor, while in the day nursery depart-ment about 2,000 poor children were cared for, washed, fed and taught while their mothers were out at work. Over 300 young men are full members, and nearly as many more are in one or more of the various classes. During the year over 6,000 lessons have been given in music, art, stenography, science, temperance, physical culture, etc., to young men and women, and boys and girls. There have been a well-stocked reading-room always accessible on week days and evenings, social gatherings on a large scale, and many amusements innocent and physically and morally healthful. A charitable clothing department has done much good. A labor bureau and a boarding house bureau have aided the young people in wise and stimulating ways.

THE SOUTH.

Arkansas.

SILOAM SPRINGS .- The fifteen recent accessions include four husbands with their wives and one or more children. All had recently moved here from remote States and belonged to various denomina-tions. They come into the church from convictions of privilege and duty. All find a congenial home and Christian fellowship. The outlook is encour-aging. A new location for a meeting bouse has chosen without a dissenting vote, and it is confidently expected that a new edifice will soon be erected in a more central location, and the demands upon the C. H. M. S. will be lessened.

THE INTERIOR.

Ohio.

CLEVELAND. - The ministers at their March meeting had practical and valuable addresses, by Rev. C. W. Carroll on Gathering Church Members, and Rev. C. S. Mills on Nurturing Church Members. This meeting is now regularly attended by pastors as far distant as Akron, Kent and Wellingt is an increasingly helpful promoter of fellowship among the pastors of northeastern Ohio. Its programs are carefully prepared and strongly presented.—Rev. C. S. Mills has been elected a trustee of Oberlin College.

SHANDON.—The church has organized a temperance crusade in this township. The community heartily responded and closed the saloons under " lo cal option" by 89 majority. Then Rev. L. H. Suddith assisted the pastor, Rev. Frank Foster, in special meetings for two weeks. Ten new members were received March 1. The pastor has organized a young people's Bible class on Sunday afternoons members.

SPRINGFIELD. - First. Last week Wednesday afternoon and evening were devoted to jubilee exercises in the interest of the American Missionary Addresses were made by Secretary Ryder and Rev. W. G. Olinger on the Work Among the American Highlanders, Miss D. B. Dodge on the Work Among the Indians, and Rev. G. V. Clarke on the Educational Work Among the Ne groes. Much interest was manifested.

CINCINNATI .- Walnut Hills. The pastor of this church, Rev. Sydney Strong, has planned to take party of boys abroad the coming summer on a bicy-cle tour through England and the Continent, a more extended journey than he carried out last year The party will be limited in number and the entire expense moderate.

Illinois.

-A serious accident occurred last week CHICAGO. Monday to Mr. Edward Kimball, so well known among church circles throughout the country by his prominent identification with church firances and the raising of church debts. Walking down and the raising of church debts. Walking down State Street, he slipped on the ice and fell heavily, suffering a fracture of the hip. His son, Dr. R. H. Kimball, was quickly summoned, and Mr. Kimball was removed to the Palmer House. The following day he was taken to the National Temperance Hospital. At the time of his mishap Mr. Kimball was visiting his son and daughter in Evanston. He was engaged in assisting to raise a debt on a church in Austin. This accident will result in a long and painful confinement, but his ultimate restoration to health and vigor is hoped for.

BARTLETT .- On the day of recognition of the new pastor, Rev. D. A. Evans, occurred the strangest duststorm ever known in this region, accompanied duststorm ever known in this region, accompanied by snow and a fierce gale. But the services were held successfully. The power of this little church of 14 members lies in its large Sunday school, most of the members being foreigners.

WATAGA .- Under the labors of Rev. W. H. Chandler the special meetings resulted in 18 conversions, but the real work seemed to be the reconsecration of the people of God themselves.

Indiana

INDIANAPOLIS. - People's. An unusually large congregation attended the morning service March Rev. O. D. Fisher, the pastor, had conducted cial meetings previously. The first fruits of the special meetings previously. revival were manifest in the 20 persons who united with the church. They were mostly from new families and others will come later. The pastor is giving a series of illustrated lectures for school children Friday afternoons and the attendance ranges about 75 in number. Cottage prayer meetings are being maintained in different sections. A mile northwest, in a new and flourishing addition, work has been begun where the people want a new

BROAD RIPPLE.-This church has steadily pro pered. There are several Lutheran families, a few Disciples and scattering adherents of other denominations There is a good Sunday school and Young People's Society. There has been a growing spirit of unity and the people have now united in calling a council to be organized as a Congregational church. The field is on the environs of Indianapolis northward.

Michigan.

The statistical secretary sent in the Year Book report Feb. 20. The churches have not increased or diminished in numbers, but the total member-ship shows a gain of 700 and an aggregate of 30,600. Benevolences show a loss of \$8,000, more than made up by large legacies. The Sunday school enrollment shows a loss of over 1,000.—There is much rejoicing in the State over the completion of its apportionment of \$2,000 for the American Board

Wisconsin.

CLINTON .- Rev. F. N. Dexter closed a successful pastorate Feb. 23, 15 persons, all but two on confession, having united with the church during his period of work. He becomes home missionary of the eastern district under the H. M. S.

MENOMINEE.-Within six years the church has grown from a weak organization to a membership of 250, and its meeting house is a beautiful building. Benevolences last year were \$1,000 and expenses \$5,000. Rev. J. W. White is pastor.

THE WEST.

The women have recently -First. combined their home and foreign missionary societies into a Weman's Association, in which all of their activities are centered. The experiment has proved a success from the first. About three times as many members have already joined the new society as were formerly members of the two. The main dependence for raising money is no longer suppers and fairs and entertainments, but voluntary offerings, a certain proportion of the funds going to local work and a certain proportion to The various departments of work are missions. in the hands of committees. Eight new members were received into the church March 1, two on con

fession. The missionary meetings of the church are in the hands of committees appointed monthly by the pastor. The midweek prayer meeting once a month is led by the C. E. Society.—Second. All departments are in good condition. The recent of 41 members on confession testifies to the faithful work of the pastor, Rev. J. R. Beard, and his wife during the past year. Much sympathy is felt for them in the recent loss of their youngest

OSAGE.-A quiet and deep work of grace has been going on in this community, all the churches cogoing on in this community, all the churches co-operating. Through the autumn months the Sun-day schools maintained a union teachers' meeting, which was deeply spiritual in tone and proved to be a preparation for what was to follow. The Week of Prayer was observed by union meetings of the Congregationalists, Baptists and Methodists. Special union services with the Baptists followed, at which Rev. F. G. Wilcox of Mason City was present for three weeks and rendered valuable The meetings grew in power and influassistance. ence, and March 1 the Congregational church re-ceived 60 persons into membership, 55 on confes-The converts were representative, ranging in age from 10 to 82, and coming from all ranks of life. The work still goes on.

DENMARK .- Under Rev. F. E. Kenyon as pastor the church is prospering. Last year over \$300 were spent in improvements on the meeting house and parsonage. The pastor has recently conducted a series of special meetings in which about 20 per-sons professed conversion, most of them students in Denmark Academy, where the attendance is larger than it has been for several previous years.

FAYETTE.—During the last month there have been 117 additions to the church on confession and six by letter. Of this number 103 were baptized. The church building is being taxed to its utmost capacity. Rev. J. E. Snowden is pastor.

DES MOINES.—North Park. Special meetings are being held under the leadership of Evangelist C. W. Merrill, in which four of the north side churches have united. Good attendance and interest are reported.

KEOSAUQUA .- Rev. T. S. Oadams has resigned his charge to accept a call to Elburn, Ill. During his three years' pastorate here he has made many friends, and the church regrets his departure.

AGENCY.-Rev. Allen Clark has recently held a series of meetings at the Gospel Ridge branch, as a result of which there have been 13 accessions to the church and others are to be received later.

ELDON.-Special meetings, conducted by the pa tor, were held for nearly five weeks after the Week of Prayer. Twenty-eight members have been received already, and more are expected.

The Manchester church bas voted to erect a new ouse of worship not to exceed \$9,000 in cost. Rev. H. W. Tuttle is pastor.—The Genoa Bluffs church has recently received 19 new members as the result of special meetings conducted by the pastor, Rev. C. W. Stark.—The Garner church has just purchased a parsonage for its pastor, Rev. N. F. Doug-

Minnesota.

MINNEAPOLIS.—Plymouth. A union meeting of the Congregational ministers of St. Paul and Minneapolis was recently held, Rev. G. R. Merrill, D. D., reading a paper on Liturgics. The death of Miss Martha King at Marsovan, Turkey, was announced and resolutions of sympathy were passed. She was a member of Park Avenue Church and services commemorating her life and work were held March 8.—Park Avenue. The addition of eighteen new members, marked increase in attendance, a pay-ment on the floating debt and a growing unity among the members are encouraging symptoms here.

DULUTH .- Morley. An interesting fellowship meeting was held here March 4, the churches at the head of the lake participating. Topics discussed were: How to Teach Children, Bible Truths, Heredity, Congregationalism and Civil Liberty, Cuba, and Congregationalism. The church is agitating the question of procuring a house of worship and hopes to see its way to begin soon.

FARIBAULT.-Mrs. E. N. Leavers, the leader of the primary class, has solicited funds for a library of 150 volumes. It has greatly increased the interest in her enthusiastic class of more than 100 pupils gentleman recently gave the pastor, Rev. G. S. Ricker, a valuable overcoat, and a few women presented to his wife a purse of more than \$30.

HANCOCK .- This church, pastorless for six months. has sustained Sunday school and C. E. services, paid nearly the whole of a floating indebtedness and is now passing a subscription to complete the pay-ment of the debt. It will be ready for a pastor May

ready for occupancy.

BELGRADE.—This church is united with the one recently organized at South Bend and both are flourishing. Large congregations and increasing interest are reported. Eight persons united, March 1. five on confession.

EDGERTON .- Rev. Elijah Carter, who has served this church for six years and has been the means of erecting a house of worship and a parsonage, both of which are paid for, has resigned on account of ill-health, but will continue to reside in the community.

SPRINGFIELD.-The work was never in a more hopeful state. Seven persons have recently united upon confession and one by letter, while the matter of church building is being agitated at the out-

ALEXANDRIA.—Work has been commenced in the out-lying districts supported largely by this church, to be in charge of Rev. C. F. Morton of Brainerd. Over 100 families will come under his ministry in these new fields.

CANNON CITY.-This small church is enabled to hold regular services by securing a supply from Faribault. Considerable interest has been awak-

MORRIS.—A new organ has been purchased, to be et up this month, and the money in hand, together with the expected proceeds of an organ concert, will pay the bills.

Nebraska.

FAIRVIEW.-The revival interest aroused in this country neighborhood five miles south of Dodge, under the lead of Rev. Arthur Farnworth of the Dodge-Howells field, culminated in the organiza-tion of a promising church, March 3, with a membership of 45. When the meetings began there was scarcely a Christian in the neighborhood to take part, but little by little the interest grew until a large number of families have been reached and about 60 persons have professed conversion. new organization includes one or two families forerly connected with the Giencoe church, most of whose members joined the church in Dodge at its organization. At the afternoon session of the council many of the converts gave a statement of their religious experience and their reasons for asking the organization. The public services in the evening were held by invitation in the Methodistedifice at Glencoe. The sermon was by Rev. J.J. Parker. The field will be cared for by Mr. Farnworth in connection with Dodge and Howells.

SCRIBNER.-Rev. U. B. Harrison has been following up the special meetings of last fall with steady, aggressive work. Interest has been quickened in both the Endeavor Societies, and the Sunday chool has increased in numbers and efficiency, the attendance on a recent Sunday reaching 178. The superintendent has a special class for young men on Monday evening. Fifty additional chairs have lately been purchased for the audience-room. In addition to the weekly prayer meeting, which is largely attended, two cottage prayer meetings are held every week, and one of the deacons superin-tends a large Sunday school in the country. The church is making itself felt as an evangelizing power through a wide region where the population is largely German.

OMAHA.-Saratoga and Cherry Hill observed March 3 as home missionary rally day, and responded generously to the appeal of Superintendent Bross for the work at the front .- Plymouth. At the communion service nine persons were received to membership, March 2, on confession. The work is strengthening in all departments under the effi-cient lead of Rev. H. S. Macayeal, and if the aid asked from the C. C. B. S. to help pay the debt on the building shall be furnished the church will have a promising outlook.

GRANT.-After the special services, in which Rev. G. W. Knapp was assisted by Rev. G. W. Murphy of Wallace, the church united heartily with the Methodists in continued work. As a result, the whole town has been greatly moved and there have been nearly 50 more hopeful conversions, including many prominent business men. Communion Sunday 15 persons united with the church, March 1, on confession, nine being baptized. This makes a total of 31 accessions as the results of the special meetings.

Newcastle.—A series of three week's special services closed March 2. The pastor, Rev. John Roberts, was assisted in the early part of the meetings by Rev. Samuel Pearson of West Point, and later by Evangelist Billings. The work went forward with constantly growing interest. As first fruits 30 persons have united with the church.

FREMONT .- All the churches of the city united in special services during the month of February.

1. A good parsonage was secured last year and is They were brought nearer in fellowship and there were over 40 hopeful conversions. Several of the converts have already pledged themselves to unite with this church, of which Rev. W. H. Buss is pas-

North Dakota.

HANKINSON .- The annual meeting was encour-The Sunday school and C. E. Society have paid their debts, payments on the parsonage loan have been promptly met and additions to the church membership bring the total up to 40. The benevolent societies have received increased con-tributions, as has also the home work. Rev. G. S. Bascom and his wife have put their hearts into this work and the church has responded to their efforts. President Simmons of Fargo received over \$40 for the college upon a recent visit.

ABERCROMBIE.—The revival meetings have been full of interest. Sixty-one persons have signed cards expressing a desire to lead the Christian life. Rev. Mr. Deale from the United Brethren has assisted the pastor, Rev. E. E. Saunders, in the work, and the people have given him a call to supply the field for six months from the expiration of Mr. Saunders's term. May 1.

DICKINSON.—The church has been holding a two weeks' series of revival meetings, Rev. G. W. Gallagher doing all the preaching himself. The meetings were well attended and eight persons united with the church March 1, three on confession. Mr. Gallagher is called to a Presbyterian church at Ta-The Dickinson church hopes he will decide to remain here.

CARRINGTON.-Rev. James McLaughlin, who has supplied here for three months, is having large ongregations and the people are anxious to retain him as their pastor, but on account of his family he feels that he must decline the call. Carrington is one of the best fields in the State and needs an earnest and able minister at once.

CRARY.-This little village on the Great Northern CHARY.—Inistitute village on the Great Northern Railroad has been supplied by Rev. U. G. Rich of Michigan City for the past year in connection with his work there and at Lakota. The people are now moving to organize a church and are enthusiastic over the prospects of a house of worship.

South Dakota

HOLABIRD.—This mission Sunday school has been aided in its work for four years by the Sunday School Seciety, with occasional services by the Highmore pastors. Recently Superintendent Daley held a series of special meetings here which resulted in the conversion of several heads of families and young people, more than 20 of whom de sired to unite in forming a church. A for this purpose was called to meet March 5 A conneil

LESTERVILLE.—This little church, in the midst of a foreign population, has had a hard struggle, but the outlook is now much more encouraging. The Sunday school is growing and presents the most hopeful feature of the work. The primary class numbers 35 pupils. Mr. M. J. Fenenga of Yankton College has served the church for the past year and remains there .--Lakeport has been added to the Lesterville field.

CARTHAGE .- This church has procured the fine building at Esmond, erected years ago by Rev. A. J. and is moving it here, where it is much

Mr. Charles N. Crittenton and his fellow-evangelists spent the last week in January and the month of February in this State. As a result of their efforts, under the guidance of the Holy Spirit, there has been an unprecedented awakening. In many places strife and jealousy have given place to rec onciliation and reconsecration. A large number onciliation and reconsecration. A large number of persons have united with the churches. The evangelists labored in Sait Lake City, Ogden and Park City, but the influence of their work was not confined to these places. Many came from surrounding towns and returned with greater zeal for the Master's cause. The power of these workers seems to lie in their deep consecration, humility and knowledge of the Scriptures.

Montana.

MISSOULA .- Evangelist H. W. Brown of Chicago has just closed a three weeks' series of meetings, as a result of which over 100 persons have signed cards. Four evangelical churches have united in the effort and a delightful spirit of unity has prevailed throughout. Mr. Brown came to Montana under the direction of the Y. P. S. C. E. of the State and will continue his work until midsummer.

PACIFIC COAST.

California.

SAN FRANCISCO .- The members of the Chinese Mission, under the A. M. A., are making an effort to purchase a building for city and State headquarters. For years a rental of \$900 per annum has been paid, while \$20,000 will purchase suitable property. The Chinese have pledged \$800 and expect to raise \$2,000. They ask help from friends.—Bethany celebrated its twenty-fifth anniversary Feb. 16, Dr. W. C. Pond, the only pastor the church has ever had, preaching the sermon. The membership has increased from 32 to 413, a good number of whom are Chinese.

POMONA.—Pitgrim. The Men's Sunday Evening Club has a membership of 75 and has just closed a year of useful service. During the eight years' pastorate of Rev. L. H. Frary the church has increased from 59 members to 365, beside the 30 dismissed to form the church at Pomona College. The benevolences for the same time were \$12,934, those of the past year being \$2,785.

SAN DIEGO.—Second. Congregations have doubled within a year. At La Mesa, the other preaching point of Rev. T. R. Earl, the attendance has so outgrown the schoolbouse that a meeting house is a necessity.

Rev. C. V. Martin, the pastor at Haywards, is still conducting union revival services.—The students of Pomona College have recently started a mission Sunday school near Claremont.

Oregon.

PORTLAND.—First. The annual meeting revealed a healthy growth. Fifty new members were received during the past year, 15 from the Sunday school. The present membership is 636. The average attendance at public services was considerably larger than ever before in the history of the church. The Y. P. S. C. E. numbers 109. Besides maintaining itself it raised \$175 to support the Front Street mission school and has also held monthly services at the county jail and the poor farm. The Junior C. E. closed the year with a membership of 95. The year has been one of aggressive effort in all departments. Three mission Sunday schools are maintained in different parts of the city. The current expenses amounted to \$5,600, and the benevolences to \$2,400, of which \$1,181 were for objects entirely outside the church. Strong resolutions were passed indorsing the pastor, Dr. G. R. Wallard.

HUBBAED.—A service of welcome to the new pastor, Rev. J. M. Dick, was recently held, in which church, Sunday school and Y. P. S. C. E. participated. After the Week of Prayer special meetings continued for s!x weeks, resulting in a number of accessions to the membership.

Washington.

The Upper Columbia and North Idaho Association has granted Miss Rosine M. Edwards a license to preach.

CANADA.

MONTREAL.—Special services are in progress at Point St. Charles, in which the pastor, Rev. Thomas Hall, is assisted by local brethren.

HAWAII.

WAIMEA.—Rev. W. M. Massie, recently pastor at Kenwood, Cal., has ordered a communion set in preparation for the first sacrament soon to be celebrated in his new parish. His large congregation has promised to reseat the old native house of worship, now used for foreign services.

BIOGRAPHICAL.

REV, JUBA HOWE VORCE,

Pastor of the church in Enfield, died in Hartford, Ct., Feb. 20, at the age of fifty-three. He was born in Crown Point, N. Y., was graduated from Middlebury College and Yale Divinity School, and ordained at Hanover, Ct., in 1870. After several pastorates in Connecticut he went to Enfield in 1893. He had been in feeble health for some time, and went to the hospital in Hartford for surgical treatment, but died suddenly of apoplexy only two weeks after the death of his father.

REV. JOSIAH BARTLETT CLARK

Died in West Dedham, March 3, aged eighty-eight years, one month, twenty-one days. He was born in Stratham, N. H. Formerly be held pastorates in several places in Vermont, among them Rupert, Pittsfield and Weathersfield, and he supplied occasionally, at the last of his ministry, in Ludlow. He has not been able to preach regularly for about eight vears.

It is now officially announced that Pres. John M. Coulter of Lake Forest University will accept his appointment as head professor of botany in the University of Chicago. This will give him an opportunity of pushing his favorite studies in a department in which he stands so high.

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BOOKS OF THE WEEK.

Lamson, Wolffe & Co. Boston.

Two UNPUBLISHED ESSAYS. By Ralph Waldo Emerson. pp. 81. \$1.00.

THE HOUSE OF THE TREES AND OTHER POEMS. By Ethelwyn Wetherald. pp. 94. \$1.00.

D. C. Heath & Co. Boston.

LE GENDRE DE M. POIRIER. By Angier et Sandeau, Edited by B. W. Wells, Ph. D. pp. 106. 30 cents.

deau. Edited by B. W. Wells, Ph. D. pp. 106. 30 cents. Roberts Bros. Boston.

Handbook of Arctic Discoveries. By A. W. Greely. pp. 257. \$1.00.

Charles Scribner's Sons. New York.

THE EVOLUTION OF CHURCH MUSIC. By Rev. F. L. Humphrys pp. 179. \$1.75.

THE INTERNATIONAL CENTICAL COMMENTARY: THE GOSFEL ACCORDING TO MARK. pp. 317. \$2.50.

COMEDIES OF COURTSHIP. By Anthony Hope. pp. 376. \$1.50. 376. \$1.50.
THE JEWISH SCRIPTURES. By Amos K. Fiske. pp. 390. \$1.50.

390. \$1.50.

American Book Co. New York.

ROBINSON'S NEW HIGHER ARITHMETIC. pp. 506.

81.00.

ELEMENTS OF PLANE GEOMETRY. By John Macine. Edited by E. E. White. pp. 240. 75 cents. LABORATORY WORK IN CHEMISTRY. By E. H. Keisler. pp. 119. 50 cents.

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VIRI ROM.E. By Robert Arrowsmith and Charles Knapp. pp. 217. 75 cents.

D. Appleton & Co. New York.

California of the Bouth. By Walter Lindley and J. P. Widney. pp. 335. \$200.

THE EXPLOITS OF BRIGADIER GERARD. By A. Conan Doyle. pp. 361. \$150.

GREENLAND ICEFIELDS AND LIFE IN THE NORTH ATLANTIC. By C. F. Wright, D.D., LL.D., F.G.S.A., and Warren Upham, F. G. S. A. pp. 407. \$2.40.

THE FLORENTINE PAINTERS OF THE RENAISSANCE. By Bernhard Berenson. pp. 141. \$1.00.

Hunt & Eaton. New York.

CHRISTIANITY VINDICATED BY ITS ENEMIES. By Daniel Dorchester, D.D. pp. 187. 75 cents.

Thomas Whittaker. New York.

THE THEOLOGY OF THE OLD TESTAMENT. By W. H. Bennett. pp. 218. 75 cents.

J. B. Lippincott Co. Philadelphia.

THE AMERICAN IN PARIS. By E. C. Savidge. pp. 273. \$1.00.

A PROFESSIONAL BEAUTY. By Elizabeth P. Train. pp. 231. 75 cents.

MRS ROMNEY. By Rosa N. Carey. pp. 215. \$1.00.

WHEN GREEK MEETS GREEK. By Joseph Hatton. pp. 237. \$1.50.

Lea Bros. & Co. Philadelphia.
A HISTORY OF CONFESSION AND INDULGENCES IN

THE LATIN CHURCH. Vol. I. By Henry C. Lea, LL. D. pp. 523.

C. H. Kerr & Co. Chicago.

RATIONAL THEOLOGY. Vol. II. By J. M. Williams, D. D. pp. 325. \$1.25.

D. H. McBride & Co. Chicago.

EVOLUTION AND DOGMA. By Rev. J. A. Zahm, Ph. D., C. S. C. pp. 461.

Government Printing Office. Washington.

REPORT OF THE COMMISSIONER OF EDUCATION FOR 1892-93. Vol. II. pp. 2,163.

MAGAZINES.

March. NIGEBLL.—CATHOLIO WORLD.—SAILOR' & CHANTAUQUAN.—CENTURY.—AMERICAN KITCHEN.—MCLURE'S.—ART ANATEUE.—ATLANTIC.—NORTH AMERICAN REVIEW.—SPIENT OF MISSIONS.—TBEASURY.—CHAP-BOOK.—JOURNAL OF HYGIEN.—OUR COUNTRY.—APPLETON'S POPULAR SCIENCE MONTHLY.—BOSTONIAN.—REVIEW OF REVIEWS.

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THE BUSINESS OUTLOOK.

The prospects for general trade are slowly improving, but at the present time conditions are somewhat unsatisfactory. The volume of business is light, and in many lines of trade prices are low, although not so low as in 1894 at this time. The present level of prices naturally makes profits small, and this fact is probably responsible for the pessimistic talk one hears, rather than any dearth of actual bu iness.

This would seem to be the best explanation of such discontent, for railroad earnings and bank clearings indubitably show that merchandise is moving in fair volume. There is, of course, much room for improvement in the actual demand for goods, but if prices should advance all along the line, without any increase in the demand, merchants would soon change the tone of their remarks.

Spring trade is backward, in sympathy with the weather and in Boston, at least, high money rates naturally militate against any general expansion. The fact that it is a presidential year, that European politics are excited, that we have what may be called dis-putes with England and Spain over Venezuelan and Cuban affairs, also tend to affect business adversely. Still the sentiment among large interests is hopeful, and with Congress out of the way we shall very likely

see quite a spurt in trade.

The damage by floods to many New England mills will cause some curtailment of the output of cotton goods, which will help the situation rather than otherwise, as it will relieve the market of the pressure of goods. Stocks of cotton goods have been accumulating and prices have eased off somewhat. The export demand for cottons is good, however. The iron and steel trade is quiet and orders are not satisfactory in volume. Wool, dry goods and woolens are slow of movement, but would do better with seasonable weather. Boots and shoes are quite active, but prices are low. The stock market is also narrow, be t would respond sharply to any good news. Ba k clearings for last week were \$1,062,000,-000, an increase of 16 per cent. over the previous week, 6 per cent. more than in 1895, 13 per cent. more than for the first week of March, 1894, but 18 per cent. less than in 1893

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References: Nat'l Bank of Commerce, Minneapolis, Minn.; Importers and Traders Nat'l Bank, New York City.

P. S.—I will be at Young's Hotel, Boston, Tuesday and Wednesday next, March 3 and 4.

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ADVERTISING RATES.—25 cents per agate line each in-sertion, 14 lines to the inch; 114 inches to the column. biscounts according to amount of contract. IMADING NOTICES, leaded nonparell, 56 cents per line, each insertion, nct.

W. L. GREENE & CO., Proprietors, Beston.

Entered as second-class mail. Composition by Thomas Todd.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MARCH 6.

A placard upon the door of Room 2, announcing " Prayer meeting in Pilgrim Hall," indicated the change of place which the increased attendance has rendered inevitable. The Woman's Board rooms, with their missionary associations, have witnessed many a blessed Friday meeting, but just as it has been found possible to have a good annual meeting in Park Street and Berkeley Temple, as well as in the old Mt. Vernon Church, so the spirit of the Friday meeting is not limited to Rooms 1 and 2, and the ninety ladies who came together in Pilgrim Hall last Friday found more room, better light and air, and greater comfort generally than it was possible to have in the old quarters, with no loss of the usual spirit of the meeting.

Mrs. Abell presided and read selections from Deuteronomy and Isaiah referring to God's covenant with his children. The calendar topic, prayer for missionary wives and mothers, was suggestive. Mrs. Kellogg spoke of the change in the title of Life and Light, which at the beginning added "for Heathen Women," but from which the word heathen was long ago dropped; also of the blessing which the members of missionary families have often brought to those with whom they have been associated in this country, and of the change in circumstances which makes the separation of children from parents less imperative than formerly.

Mrs. Capron, from her own experience, spoke of the effect produced upon the people for whom missionaries labor by their having left their children at home. When she re-turned to India without her children the women coming down the hill with their loads would often lay down their burdens as they saw her approaching and, putting off their sandals, would stand with folded arms in token of their wonder and admiration, saying, "Think what you have done." And then she would answer, "If forty of you will be my children, it will pay to have come," sometimes adding, "Will it not take 100 of you to be equal to one of mine?" The very sacrifice seemed to create a tender tie between her and the Hindu mothers, to whom it was a great matter to send a son eighty miles away

News had come of the death of Miss King (W. B. M. I) at Marsovan, Feb. 1, of smallpox. Three years ago she went out with Miss Gage and together they have been most successful in the care of the girls' school at Marsovan. Miss Washburn gave some details of the sad story and of the sorrow which has come to the whole station, as well as to the friends in the home land. She alluded, also, to the murder of Mr. Kuludjian, pastor at Sivas, as mentioned in the Missionary Herald, and told of his wife, Maritza, whom she had known as pupil and teacher at Marsovanone heart-rending case among many.

Insist

On a good (the best) skirt binding as strenuously as on a good cloth for the skirt.

Ask for (and take no other) the

TRADE - 5. H. & M. - MARK

Bias Velveteen Skirt Binding.

If your dealer will not supply you w

Send for samples, showing labels and materials, to the S. H. & M. Co. P. O. Box 699, New York City.

CHANDLER & CO.'S

Duchesse Perfect Fitting Glove.

We invite the attention of the ladies of Boston and New England to this most justly celebrated glove as the greatest triumph of the glove maker's art. In shapeliness, beauty and wearing qualities we have never seen it equaled during the many years of our catering to the wants of the New England family trade.

We will send this glove anywhere by mail, on receipt of price, and guarantee perfect satisfaction to the purchaser.

We do not hesitate to recommend this glove as the very best made.

Four Button Kid, in Colers, \$1 50 per pair. Plain Back . Four Button Kid, in Black, . \$1.75 " " Plain Back Four Button Kid, in Colors, Embroidered Back. . . . \$175 " "

CHANDLER & CO.,

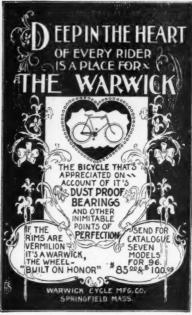
Winter Street, Boston.

Church Finances Greatly Augmented.

To fill your church with interested people is the way to have a healthy treasury. This is easily done by using the masterpieces of the world to proclaim the gospel to the eye as well as speak it to the ear. Everybody sings the gospel from the lantern screen.

Write for pamphlet, "Solved; or, The Sunday Evening Problem." Read its hints, and the actual experience of pastors who have tried the new plan. It is nailed for the asking. Illustrated catalogue 20 cents. RILEY BROTHERS,

ranches: 16 Beckman St., New York, Boston: 244 Washington St. CHICAGO - 196 La Salle St. ANSAS CITY (Mo.): 515 East 14th St. MINNEAPOLIS; 164 Jennepin Ave. CHATTANOGGA - 768 Market Nr. SAN FIRAN-SERVI - 439 Kearnev St. TORTLAND: 411 Couch St.



245 Columbus Ave., Boston, and 34 Union Sq., N. Y.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in The Congregationalist.

WEEKLY REGISTER.

Calls.

BACHELER, Francis P., to permanent pastorate of South Ch., E. Hartford, Ct. Accepts. BAKER, Jno. W. H., Lancaster, Mass., to Enosburgh, Vt. Accepts

SOURI CH. E. Harry Source of the Country of the Country T. Bradford, Vt., to supply at Fair-Research of the Country T. Bradford, Vt., to supply at Fair-Research of the Country T. Bradford, Vt., to supply at Fair-Research of the Country of the Cou

ply at S. Egremont, Mass., for a year from April 1.
CUTLER, Waiter A., Emington, Ill., to Uhenoa. Accepts.

DEALE, Mr. (United Brethren), to supply at Abercrombie, N. D., for six months from May 1.
GALLAGHER, Geo. W., Dickinson, N. D., to a Presbyterian Ch., Tacoma, Wn.
Helmond, M. D., Horner, M. D., Horner, M. D., Los a Presbyterian Ch., Tacoma, Wn.
Minneapolis, Minn.
HAMP FON, Wm. S., to remain another year at Ogalalla, Neb. Accepts.
HAEVEY, Jasper P., First Ch., Ware, Mass., to Columbia, Ct. Accepts, and has begun work
HEYWARD, Jas. W., Hayward, Wis., to Bethany Ch.,
Minneapolis, Minn.
IRELAND, Wm. F., Columbus, N. Y., accepts call to South Ave. Ch., Syracuse, to begin work April 1.
KIERNAN, Thos. L., Fewaukee, Wis., accepts call to Cromwell, Io. A., Leavenworth, Wn., to St. John McCAUGHILIO, Jan. Leavenworth, Wn., to St. John McLAUGHILIO, Jan. Leavenworth, Wn., to St. John McLAUGHILIO, Janes, to remain at Carrington, N. D., where he has been supplying. Declines.
MORTON, Geo. F., Long Prairie, Minn., to work in country districts near Alexandria. Accepts.
NEWTON, George J., Beechwood, Mass., to Hopkinton, N. H. Accepts, to begin work March 15.
OADAMS, Thos. S., Keossauqua, lo., to Elburn, Ill. Accepts.

Fill.LIPS, Chas. H., Jamestown, N.D., to Grand Forks. Declines.
FRATT, N. Miller, Union Seminary, accepts call to Barton, Vt., to begin work in May.
RIVES, Chas. G., Bryan, Okl., to Morrison. Accepts.
ROGERS, Alfred H., Green Ridge, Mo., to Mound City, III. Accepts.

All Accepts.

Ordinations and Installations. Ordinations and Installations.

GOODALE, David W., i. First Ch., Suffield, Ct., March

S. Sermon, Rev. Dr. C. M. Lamson; other parts, Rev.
Messrs. W. D. Love, H. B. Roberts, D. E. Jones, Richard Wright,
LEE, Wilberforce, osp. Olivet, Ch., Toronto, Can., Feb.

Zr. Parts, Rev. Messrs. J. A. C. McCuaig, T. B. Hyde,
J. P. Gerrie, Chas. Duff, Thos. Sims, D. D., Wm.
Johaston.

Johnston.
UPSHAW, W. L., c. Vittum, near Guthrie, Oki., Feb. 28.
Sermon, Dr. R. B. Foster; other parts, Rev. Messrs.
J. H. Parker, J. E. Platt, Wilson Lumpkin and L. S.
Childs.

Resignations.

Resignations.

CARTER, Elijah, Edgerton, Minn.
CHAMBERS, Alex., Prontice, Wis.
LEE, Gerald S., Park St. Ch., W. Springfield, Mass., to engage in literary work.
PALMER, Frank H., E. Bridgewater, Mass., to take effect April.
PARSONS, Henry W., Sauk Rapids and Cable, Minn.
TROWER, Wm. G., Hutchinson, Minn.
VINCENT, Sam'l L., Jamaica, Vt.
WALLER, Wm. C. A., Fergus Falls, Minn., to take effect May 1.

Churches Organized.

fect May 1.

Churches Organized.

FAIRVIEW, Neb., March 3. Forty-five members.
NORA, Ill., Feb. —
OTO, Io., reorganized, March —. Fifteen members.
SHAW STATION, Lee Co., Ill., Feb. —.

Miscellaneous.

Miscellaneous.

AVERY, Fredk. D., for forty-five years the honored pastor in Columbia, Ct., and now its pastor emeritus, has removed to East Hartford, where he will reside with his son. His departure occasions much regret. BEAMAN, Wm. E., formerly pastor in Woodford, Vt., and now instantial the state of the collection of the collectio

June.
TURK, Morris H., has been granted a three months'
leave of absence to finish his studies in Boston. He
will, however, continue to supply the pulpit at Hooksett, N. H.

IMPOVERISHED blood causes that tired feeling. Hood's Sarsaparilla purifies, enriches and vitalizes the blood and gives vigor and vitality

SPEEDY runners, as Conneff, Myers and A. B. George, recommend Pond's Extract for use in

"Congress in Session."—Now is the best season of the year to visit Washington, D. C. Royal Blue Line personally conducted tours leave Boston April 3 and 15 and May 6. Accommodations are firstclass; stop-over privileges at Philadelphía and New York. Send for illustrated itinerary and "Guide to Washington" to A. J. Simmons, N. E. A., 211 Washington Street, Boston.

Marriages.

The charge for marriage notices is twenty-five cents.

BISSELL—WHEELER—In North Stonington, Ct., Mar. 4, by Rev. H. G. Bissell, brother of the groom, assisted by Rev. William B. Cory, Dwight Walter Bissell and Mary Brown Wheeler.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ANDREWS-In Millbury, Feb. 29, Mary Farnsworth Andrews, aged 81 yrs., 6 mos. DEWEY-In Northampton, March 3, at the residence of her daughter, Mrs. Beiden, where she was visiting, Elizabeth W., wife of the late J. N. Dewey of Ber-nardston, aged 76 yrs. GOSS-In Concord, N. H., Feb. 8, Mrs. H. A., widow of the late Rev. J. C. Goss, aged 89 yrs., 10 mos.

LAURIE—In Providence, R. J., March 2, Ellen A., wife of Rev. Thomas Laurie, D. D., aged 71 yrs., 2 mos.

HANNAH MATHEWS TUFTS

HANNAH MATHEWS TUFTS
Died at New Braintree, Mass., Jan. 5. aged 81 yrs., 4 mos.
She was a grandniece of General Rufus Futnam and
the last but two survivors of forty-eight grandchildren
of allow Joseph Bownan, who came from Leckington
K. Tufts, who died in 1852. Until threescore and ten
he was constantly active and prominent in church and
social life, retaining her mental and physical powers
but slightly impaired until foursecore. She was a member of the church choir nearly forty years, a faithful
and devoted wife and mother, true to every interest
committed to her, "bright, dignified and ladylike" in
manner, of whom no truer description can be given
than the one by King Lemuel in Prov. 31.

11/11

trust him

You want Scott's Emulsion. If you ask your druggist for it and get it-you can trust that man. But if he offers you "something just as good," he will do the same when your doctor writes a prescription for which he wants to get a special effect - play the game of life and death for the sake of a penny or two more profit. You can't trust that man. Get what you ask for, and pay for, whether it is Scott's Emulsion or anything else.

SCOTT & BOWNE, Chemists. New York, 50c. and \$1.00

The woman pinned down

to one or two uses of Pearline will have to be talked to. Why is she throwing away all the gain and help that she can get from it in other ways? If you have proved to yourself that

Pearline washes clothes, for instance, in the easiest, quickest, safest way, you ought to be ready to believe that Pearline is

the best for washing and cleaning everything. That's the truth, anyway. Try it and see. Into every drop of water that's to be used for cleansing anything, put some Pearline. 476

WOW ? USE [COU!

You fry fish or oysters in Cottolene they will not be greasy. Always have the skillet or frying pan cold when the Corro-

LENE is put in. Remember that COTTOLENE heats to the cooking point sooner than lard and that it must not be allowed to burn.

when rightly used, never imparts to food any disagreeable greasy odor or flavor. For pastry or any shortening purpose, but

3/3 the quantity that was formerly used of lard, is necessary, if Cottolene

Look for the trade-marks-"Cottolone" and steep's head in cotton-plant terenth-on every tin THE N. K. FAIRBANK COMPANY, CHICAGO, 224 State Street, BOSTON, PORTLAND, ME.

USE "DURKEE'S ALAD DRESSING" 1806

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ANOTHER FRIENDLY GREETING.

Too late to be grouped with the broadside from his confrères, published on pages 422 and 423, we receive this breezy communication.

OFFICE OF THE INTERIOR, CHICAGO.

I wish to congratulate The Congregationalist on its anniversary. Long ago, thirty years or so, your paper attracted my attention by the elevation of its tone and the finish of its work, and I read it from a journalist's point of view. I remember to have scanned it with interest and admiration from week to week, and with something of curiosity to discover why The Congregationalist should be so much finer than any other religious newspaper that I saw. I was then myself in the rough-andtumble of political journalism, and thought what a haven of rest, what a garden of Eden that must be for the happy bee-workers therein. When I think of it, philosophically, I am not disposed to give you so much credit. Your paper was produced under the beams of the brightest literary galaxy in America. breathed the ozone and the perfume of the purest literary atmosphere. You could not help being good, any more than one can who is in heaven and wants to stay there. And you cannot now. It is an alternative of got to, or quit.

My opinion is that The Congregationalist exercised a larger influence indirectly, by bringing the general religious press up to excel-lence, than it did directly by influencing its readers-just as the New York Tribune under Greeley gave the key to the Whig and afterward to the Republican press all over the Union, and did more by guiding other pens than by wielding his own. I will not say that The Congregationalist now holds the same relation to the religious press in points of superiority that it once did, because, with the exception of itself, religious newspapers were monuments of dullness and prolixity, enlivened only by acrimonious polemics; but they have made great progress, especially in the last score of years. I am ten years older than my brother. When he was a year old I was ten times as old as he. But to keep up that proportion I should now have to be six hundred years old. So The Congregationalist cannot, in the nature of things, expect to be forty or fifty thousand times as good as any other religious paper in the world. It must content itself and not gainsay Providence with less.

While I congratulate you, I sympathize with you as well. How few have any appreciation of the task of making such a paper, week after week, and year after year, that ceaseless toil, care and endeavor! One can ceaseless toil, care and endeavor! climb a hill and be there. But the path of ascent of such a paper, no matter where he is in it, he sees that there is more to climb than he has climbed, and it would be so if the angel Gabriel were chief editor, Uzziel his associate, and Ithuriel looking after the schemes of the devil. W. C. GRAY.

The decision of the Federal Supreme Court in the case of the United States against Jane L. Stanford, executrix of the estate of the late Leland Stanford, is adverse to the nation and insures to the cause of culture on the Pacific coast the perpetuation of Leland Stanford, Jr., University, which during the long legal controversy Mrs. Stanford has shown admirable pluck and self-sacrifice in sustaining. If the estate had been found a debtor to the United States in the sum of \$15,000,000, as was the contention of the United States, the university would have had to close its doors.

Teachers and Students should Take Horsford's Acid Phosphate.

It supplies just the material that is most wasted by brain work and nervous exertion-the phosphates.

JEWETT

ULSTER

UNION

SOUTHERN

SHIPMAN

COLLIER

MISSOURI

RED SEAL

SOUTHERN

MORLEY

CORNELL

KENTUCKY

SALEM

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JOHN T. LEWIS & BROS. CO

ARMSTRONG & McKELVY T IS JUST AS EASY, and a heap more BEYMER-BAUMAN sensible, to use a little care in the seburgh. DAVIS-CHAMBERS lection of materials when having paint-FAHNESTOCK Pittsburgh. ing done and secure the best result as it is ECKSTEIN Cincinnati. to take chances and use mixtures of which ATLANTIC you know nothing. To be sure of getting BRADLEY BROOKLYN New York.

Pure White Lead

examine the brand (see list genuine brands). Any shade or color desired can be easily obtained by using NATIONAL LEAD Co.'s brands of Pure White Lead and Tinting Colors.

Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

NATIONAL LEAD CO., 1 Broadway, New York.

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THE CHRISTIAN INDUSTRIAL LEAGUE.

An organization for men inside the church, with re-ligious, social, business, sickness and death benefits. Send for printed matter to the Christian Industrial League, Springfield, Mass.

SANFORD WATERS BILLINGS, A. A., SHARON, MASS.
PRIVATE TUTOR.
PUPILS RECEIVED INTO FAMILY.

BURPEE'S SEEDS, Philadelphia A postal card addressed as above will bring you BURPEE'S FARM ANNUAL for 1896, if you intend to purchase Reeds, otherwise the price is ten cents (less than cost). It is a bright BOOK of 18, pages, with hundreds of illustret'ons and colored plates painted from nature. It tells all about the BEST SEEDS that Grow!



A leading reason for warranting our seed, as per first page of Catalogue, is, we raise a large portion of them. As the original introducers of the Cory and Longfellow Corns, Miller Cream Melon, Ohio and Burbank Potatoes, Warren, Hubbard and Marbiehead Squashes, Marbiehead Early Marrowfat Pea, Ecipse Beet, Kentucky Wonder and Marbiehead Horticultural Beans, Southport Early Globe and Danvers' Red Globe Onions, All Seasons and Marbiehead Mannoth Cabbages and act the nibility is at the Cornel of Cornel of the Cornel of Cornel of

GLENWOO RANGES

MAKE

COOKING EASY.

THREE GOLD MEDALS.

WEIR STOVE COMPANY, TAUNTON, MASS.

Agents in All Prominent Cities and Towns in New England.



If you want a sure relief for pains in the back, side, chest, or limbs, use an

BEAR IN MIND-Not one of the host or counterfeits and imitations is as good as the genuine.





FACTS FOR OUR READERS.

Follow Nature and Keep Well a Good Rule.

The Question is Important, are You Prepared for Spring?

If Not, Here is Some Very Necessary Information for You.

Nature will soon begin her annual struggle for freedom from winter's icy imprisonment. Already beneath the frozen surface giant for ces are moving in that direction. Purification is going on.

It is the same with the human system. The lengthening days are approaching when the blood seeks to recover from its sluggish inactivity, and it bears in its course germs of health or disease, as it has stored up the one or the other. It requires therefore to be en-riched with vitalizing and health giving qualities to give tone, vigor and health to the

For this nothing is so powerium as Dr. Greene's Nervura blood and nerve remedy. Like nature's own wondrous remedies in the physical world, which purify the mountains and streams as they leap from their confines to fill the valleys with new life, and cover orchard and field with flower and fruit, it brings new force and health to wasted tissues and enfeebled nerves.

orchard and field with flower and fruit, it brings new force and health to wasted tissues and enfeebled nerves.

Now is the time when your nature calls for help. Don't mistake; no other remedy equals In Greene's Nervura blood and nerve remedy as a spring medicine. No other remedy will so quickly and certainly strengthen your nerves, invigorate your blood and correct the action of all your organs. It will make you well and strong, as it has done thousands of persons; as it did Mrs. W. A. Cutler of 59 Orchard Street, Worcester, Mass.

"A year ago," she says, "I fell ill with nervous prostration and neuralgia, which affected my whole system. My digestion was also very poor. After eating I would be taken with a smothering sensation, while the palpitation of the heart was terrible.

"Severe nervous headaches made my life miserable in connection with these other troubles. I was in a fearful condition, and became greatly discouraged.

"Finally, as a last resort, I commenced to use Dr. Greene's Nervura blood and nerve remedy, which had been wonderfully praised to me. With the first bottle I noticed an improvement, and, persevering in its use, I continued to steadily gain in every respect.

"My nervousness was soon cured. The neuralgia, headaches, palpitation of the heart, indigestion and all my complaints emirely left me. All this was accomplished by Dr. Greene's Nervura blood and nerve remedy.

"This wonderful medicine did for me what all the doctors and their medicines could not do. I wish to urge all sufferers to try it."

No power of words can describe the wonderful good which this remedy is doing among the sick and suffering. Those who take it are cured. Thousands of people, at the advent of order or alling in some way. They do not feel just right, are not well and strong, cannot eat or sleep well, are nervous and have no strength or ambition for work or pleasure. Their stomach, bowels, liver or kidneys are inactive and torpid. Such people need this best of all spring medicines, Dr. Greene's Nervura blood and nerv

ADDITIONS TO THE CHURCHES.

Conf. Tot			Conf. Tot	
CONNECTICUT			MINNESOTA.	
Ansonia,	1	3	Beigrade, 5	8
Bethel, Goshen,	20	20	Lake City. 40	42
Leonard's Bridge.	4	4	Minneapolis, Como	
Mt. Carmel,	6	8		
New Haven, Daver port,	23	30	First, 13 Open Door, 2	21
Howard Ave.,	18	23	Park Ave.,	18
New Milford,	2	5	Monticello	5
Norfolk, North Haven,	14	9	Springfield, 7 Winthrop, 13	12
So. Glastonbury.	1	3		
So. Manchester,	9	11	NEBRASKA.	
ILLINOIS.			Curtis, 12	13
Amboy, Chicago, Aubur	66	66	Doniphan, 5 Grant, 15	15
Park,	n 1	15	Keystone, -	18 18 30
Coverant,	9	10	Newcastle, — 9	30
Leavitt St.,	18	19	Omaha, Plymouth, 9 St. Mary's Ave., 6	13
Pacific.	3	5	Silver Creek, 4	(
New England, Pacific, Porter Memorial,	5	5		
Ravenswood,	14	26	NEW HAMPSHIRE.	
South, Summerdale,	8	14	Goffstown, 9	10
South Chicago			Manchester, First, 1 Milford, N. H.,	5
Second.	-	12	Manchester, First, 1	17
Tabernacle,	3	8 7	Salem, 1	
Union Park, Waveland Ave.,	4	- 8	NRW JERSEY.	
West Pullman, De Kalb,	4	12	Park Ridge, First, 6	
	51	51	Passaic, 4	i
Hinsdale.	2	3		
Hinsdale, Morgan Park, Oak Park, First,	-	4	NORTH DAKOTA.	
Oak Park, First,	6	10	Abercrombie, 3 Dickinson, 3	2
Paxton, Seward, Second,	17	17		0
Wheaton, College,	9	11	онго.	
INDIANA.			Akron, West, Cieveland, Archwood	đ
	2	3	Cleveland, Archwood	3
Anderson, Hope,	38	45	East Madison Ave., 8	8
Corting, Cortland,	13	21	Hough Ave., 2 Pilgrim, 7	14
Indianapolis, Peo ple's,	-	00	Pilgrim, 7	13
ple's,	19	20	Union, Croton, Hartford,	4
IOWA,	0.4	90		7
Charles City, Genoa Bluffs, Gospel Ridge,	34	39 19	Oberlin, First, 3	7
Gospel Ridge.	10	13	Painesville, First, 27	30
Grinnen.	5	10	Shandon, -	10
Hiteman, Manson,	3	7 5	Shandon, Toledo, Second, Twinsburg and Mace-	16
Osage.	55	60		6
Oto,	2	15	Wellington, 3	3
Ottumwa, First, Popejoy,	4	8	RHODE ISLAND.	
Salem.	14	14		
MAINE.			Providence, Academy	8
Foxeroft and Dover,	5	5	Plymouth, 4	7
Sanford,	3	3		
MASSACHUSETTS. VERMONT.				
Boston, Jamaic	a_	10	Newport, 9	12
Plain, Cambridge, Pilgrim,	5	9	Rutiand, 4 Sheldon, 3	9
Carlisle, Clinton,	4	5		
Clinton,	. 7	7	WISCONSIN.	
Fail River, Broadway	y, 0	7	Clinton, 13	15
French,	3	3	Mondovi, — 17	17
Fisherville, Union,	-	10	Situitsburg, 11	1.0
Central, French, Fisherville, Union, Franklin, First, Gilbertville,	5	5	OTHER CHURCHES.	
Hudson, First,	7	9	Atlanta Ga. First. 35	35
Malden.	21	23	Baltimore, Md., Sec-	
Millbury, Northampton, Ed-	-	3	ond. 3	6
wards,	1	3	Colfax, Wn., Plymouth, 6	11
Oxford,	-	9	Redlands, Cal., First, 1	8
West Peabody,	_	5	Salt Lake, U., 13	25
Alama MICHIGAN.	7	7	Rediands, Cal., First, 1 Salt Lake, U., 13 Siloam Springs, Ark., 1 Sherburne, N. Y., 14	14
Alamo, Baldwin,	25	25	Churches with less	
Mulliken,	25 17	25. 24	than three, 15	30
Con	V., 1	,181	: Tot., 1,614.	
Total since Ja		. 0	onf., 4,641; Tot., 7,599.	

Jesus has never slept for an hour while one of his disciples watched and prayed in agony. -H. Clay Trumbull.

A CURIOUS DESIGN .- One of the most startling sets of furniture which has ever been seen in this city is now on sale at the Paine warerooms on Canal Street. It is projected on the lines of the old winged corner chairs of fifty years ago. It has the charm of originality and of extreme comfort and its historical significance cannot fail to attract attention Tastes differ, but for ourselves we should choose this set ahead of any other that Boston has seen in the last dozen years. It is not at all expensive.

THE proper time, when the most benefit is to be derived from a good medicine, is early in the year, This is the season when the tired body, weakened organs and nervous system yearn for a buildingup medicine like Hood's Sarsaparilla. Many wait for the open spring weather and, in fact, delay giving attention to their physical condition so long that a long siege of sickness is inevitable. To rid the system of the impurities accumulated during tne winter season, to purify the blood and to invigorate the whole system, there is nothing equal to Hood's Sarsaparilla. Don't put it off, but take Hood's Sarsaparilla now. It will do you good. Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable, grateful people. They tell the story. the winter season, to purify the blood and to in

What's Wrong?

Oh! everything, you say. If that's the case, your ner-vous system needs toning up. When everything is wrong, there's just one way to right it. Buy a bottle of Dr. Miles' Nervine from the druggist. He will refund the money if it fails to benefit.

Book on Heart and Nerves FREE.

Dr. Miles' Nervine Restores



"To-morrow This lady believed that. It's com-

She has made hosts of friends, because She has made hosts of friends, because she knew how to prepare this Balsam, and they say: "Had it not been for 'Madame Porter's,' the cold and cough would have been worse, perhaps fatal." Madame Porter's portrait has appeared for sixty years on every bottle of Balsam sold, and has become familiar in home without number. It is a Balsam homes without number. It is a Balsam perfectly safe and pleasant to take. Everybody likes it.

Druggists everywhere sell it, with their approval. It costs but 25 and 50 cts. (two sizes). roprietors: Hall & Ruckel, Wholesale Druggists, New York.



bed with great successive leading physicians of female patients.

Blood and **Poorness**

Imported by E. Fougera & Co., N. Y. To avoid imitations BLAUD is stamped on each pill.

Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for Dent's; take Cures Corns, Bunions, etc. no other. Sold everywhere, or by mail 10 cents. C. S. Dent & Co. Detroit, Mich.

Try Dent's Toothacke Gum.

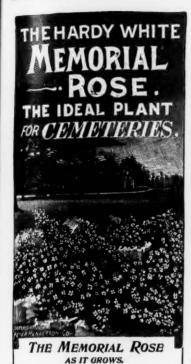
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Sent, postpaid, for 3 cts.; 10 copies, 25 cts.; 100 copies, 52 .00.



FACTURERS, JOHN H. PRAY, SONS & CO., PRICES. 658 WASHINGTON ST.



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AS IT OROWS.

Growing in sun or shade, possessing the hardiness of the Oak, with a distinctive charm entirely its own, the Memorial Rose (Rasa Wicharaiana) will be found a singularly appropriate plant for beautifying Cemetery plots. It creeps along the ground just as an Ivy does, growing ten feet in a single season, forming a dense mat of dark green lustrous foliage, with thornless stems. The flowers are single, snow-white with a golden yellow disc, are from to 6 inches in circumference, and have the delicious fragrance of the Banksia Roses. The flowers, in clusters, are produced in the most havish profusion, and are in their fullest glory just after the June Roses are past. Seen then the clusters look like great masses of snow, and are a sight long to be remembered. But its use is not confined to Cemeteries, for not only is it also perfectly adapted for garden culture, but for screening rocky slopes, embankments and such places as it is desirable to quickly cover with verdure it is unsurpassed. Indeed, it adapts itself to every condition of rowth, whether barren or fertile soil, rocky ledge, shady nook or sun-kissed slope.

Prices (free by mall), good plants, 40c. each, 3 for \$1.00, 7 for \$2.00, 12 for \$3.00; extra strong plants, 60c. each, 2 for \$1.00, 5 for \$2.00, 12 for \$4.50.

All purchasers of the Temorial Rose who will state where they saw this advertisement

All purchasers of the flemorial Rose who still state where they saw this advertisement with send our MANUAL FOR 1850 of "EVERY-HING FOR THE GARDEN" (166 pages, 6 colored lates and over 500 engravings). To those deiring the MANUAL FORLY, we will mail it on eccipt of 50 cents (in stamps), which is less han cost.

PETER HENDERSON & CO 35%37 CORTLANDT ST NEW YORK



I used Ely's Cream Balm for catarrh and have received great benefit. I believe it a safe and certain cure. Very pleasant to take.—Wm. Fraser, Rochester, N. Y.

CATARRH

A particle is applied to each nostril and is agreeable Price 50 cents at Druggists or by mail. ELY BROTHERS, 56 Warren Street, New York.

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Cough
COUGH
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CROUP

Can be cured
by using
ROCHE'S HERBAL
EMBROCATION
The celebrated and effectual Engcine. W. EDWARD & SON,
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INTER-SEMINARY MISSIONARY AL-LIANCE.

At the ninth annual convention of the central district of the alliance, at Hartford Seminary, Feb. 27-March 1, fourteen seminaries in this section sent delegates, making the attendance larger than ever before, eighty-eight besides the Hartford students.

Thursday was a day for preparation. The first service was marked by great spiritual power and set the keynote for the conven-The evening address, after the welcome by Pres. C. D. Hartranft, was by Dr. E. B. Webb on The Condition of Non-Christian Peoples According to the New Testament. A reception in the library followed.

Friday was a day of observation. The condition and needs of China, Turkey and East Africa were outlined by returned missionaries. Rev. C. W. Shelton also spoke on Home Missionary Problems, and Rev. A. F. Schauf-fler pleaded for City Mission Work. Rev. J. K. Browne of Harpoot spoke on The Missionary Spirit the Essential Spirit of Christianity and Rev. J. W. A. Stewart on The Breadth of This Spirit and Its Center.

Saturday was consultation day. One session centered around the seminaries with the topics: The Seminary Ideal in Spiritual Life and Missionary Interest, and The Seminary as a Center of Missionary Interest and Work. The Use of Facts, Organizations, The Pulpit, and Prayer in Arousing Missionary Interest were discussed, and Rev. H. P. Beach spoke on The Lines of Appeal. Mr. W. G. Waterman spoke on Work among the College Stu-dents of India, and Rev. J. L. Barton gave an address on Missionary Heroism.

The theme Sunday was Consecration. All the sessions had been characterized by deep earnestness, greatly increased by the meetings of Sunday. Rev. J. T. Gracey spoke on The Present Outlook for Missions, maintaining that there is a supernatural supervision of the affairs of this world in the interests of Christianity. At the young people's meetings in most of the city churches the delegates spoke on missions. Then they gathered at the Fourth Church for the closing session. Rev. H. C. Mabie gave a helpful address on The Normal Type of Consecration, and the tender farewell meeting, led by Mr. Beach, was a fitting close to these sessions of great spiritual power. Many of the delegates seemed to realize for the first time the true spirit of the Christian life, and all returned home resolved for a new consecration. E. W. C.





A Superior "Picked up" Codfish,

Is unequalled in quality, economy, and convenieno

Fish Balls and Fish Cream are prepared by its use in 10 to 15 minutes.

It requires no boiling or soaking, therefore creates NO ODOR.

Order a box from your grocer and try it. You see it don't cost much.

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J. W. Beardsley's Sons,

179 & 180 West St., New York.
Makers of the Celebrated Acme Bilced Smoked Beef.

When you Buy Entire Wheat Flour See that the barrel is marked

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Franklin Mills Co., Lockport, N. Y.

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers, , published under this heading at ten cents a line.

BOSTON AUXILIARY OF THE AM. MCALL ASSOC. -Treasurer, Miss Edith Stearns, The Charlesgate, Boston GORDON MISSIONARY TRAINING SCHOOL, Clarendon Street Baptist Church, Boston, opens Oct. 2. Evening classes Oct. 10.

PRESIDENT STEPHEN B. L. PENROSE of Whitman College will be in the East until June 1, and desires opportunity to tell the pariforic story of Marcus Whitman before churches, societies, etc. Address 182 Chelten Avenue, Germantown, Pa.

ten Avenue, Germantown, Pa.

The American Sunday School Union has been at work seventy-one years for the retired rural districts. Its union methods specially commend it to communities of sparse populations divided in religious sentiments. Its missionaries visit families, distribute religious literature, hold evangelistic meetings and organize Sunday Schools. Probably no evangelizing agency has larger results for the amount expended. If, 1600,000 children are yet out of Sunday School. Will you help to save them? Send to Rev. Addison P. Foster, D. D., New England Secretary, I Beacon St., Room 40, Boston.

Secretary, I Beacon St., Room 49, Boaton.

Ambrican Seamen's Friend Scotlety, No. 78 Wall St., New York. Incorporated April, 1835. Object: to improve the moral and social condition of seamen. Surface and the seamen seam

Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion.
Additional lines ten cents each per insertion.

Wanted, a situation as Organist and Director of Music by a gentleman of large experience. Address "Organist," P. O. Box, 1944, Boston.

Orphan Wanted. Any one wishing to find a good home for an orphan or motherless girl can address B. T. M., Box 15, Shrewsbury, Mass. Good references given.

BOOK KEEPER WANTED -A young man some experience and the best of references, to take arge of the books of a manufactory in the country. dress, giving references and experience, Address, giving referen

The Vermont Farm Machine Co., Bellows Falls, Vt.

RISIBLES.

"Don't you think Dr. Flowery makes charming Lenten addresses?" "Yes; and they're so appropriate, too. There's so little meat in them."—Puck.

Bobby: "Papa, what do they have to have a man to pray for Congress for?" Astute Parent: "They don't. He takes a look at Congress and then prays for the country."—Calais Times.

"Now, my boy," said a devout Episcopalian mother to her son, "Lent has begun and you must give up something." "What shall I give up?" "Well, something that you like very much, some article of food of which you are very fond." "All right," said the lad, after a few moments' reflection, "I guess I'll give up watermelon."

Two small boys who wanted to fight Indians had gotten some distance from home. The romance had dwindled, and a discouragement which neither liked to confess had taken possession. "Look here," said one of them at last, "I've been playin' I'm Sierra Sam for two days now, haven't I?" "Yes," was the reply. "Well, I'm kind o' tired o' that game. I think I'll play I'm the prodigal son."—Cincinnati Commercial Gazette.

An ignorant old man, listening to the eulogy of an American statesman, was moved to enthusiasm in his description of it to his wife. "Malviny," he exclaimed, "it was grand. It was the most glowin' paregoric I have ever had 'casion for to listen to!"—Exchange.

Sculptor (to lady who has commissioned him to execute a portrait bust of her late husband): "I can change it in any particular that you may desire, madam." Widow (regarding it with tearful eyes): "The nose is large." Sculptor: "A large nose is an indication of goodness." Widow (wiping away her tears): "Well, then make it larger."—Pick Me Un.

UNOFFICIAL.

"A thousand pardons!" he exclaimed, bowing low. "You mistake, sir," she replied, coldly; "I am not Governor Altgeld."—Truth.

WHILE THE LAMP HOLDS OUT.

Bobby: "I had three fights today, and I didn't get licked once." Bingo (reaching for a strap): "Well, my son, the day is not yet over."—Puck.

A FOOL'S ERRAND.

Saleswoman to Bundle Girl: "Hurry up, Maggie! This customer's got to ketch the deepo."

A SPECIMEN FINANCIER.

It is said to have occurred in Oklahoma. "I'm afraid your pa and me won't be able to git along very well together," said young Jay Green, who was hesitating on the verge of proposing to Miss Debby Grayneck. "Why, he likes you ever so much, Jay," replied the maiden, encouragingly. "I heard him say so only last night." "I s'pose he does, in a general way," said the swain, "but we differ a good deal on the money question. Your pa believes in maintainin' the disparagement of gold and silver, while I am a monogamist myself."—Harper's Drawer.

A PLACE FOR HOSEA.

A quaint story is told by Dr. Greer of a tedious, monotonous preacher, who had exhausted the patience of his hearers by an elaborate dissertation on the four greater prophets; and when, to their sad disgust, he passed on to the minorand asked, "And now, my brethren, where shall we place Hosea?" a man rose from the congregation and made answer, "You can place him here, sir. I'm

HE HAS THE QUALIFICATIONS.

"Mr. President," said a recent caller on Mr. Cleveland, "just give the Venezuelan difficulty into my hands, and I'll have it settled in no time." "What makes you think you could handle the matter so successfully?"

"Why, sir, I once settled a quarrel in a church choir."—Harper's Bazor.

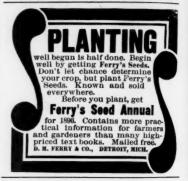
Rev. Israel Ainsworth of Rockport, Mass., gave his C. E. Society an enthusiastic meeting on a recent Sunday evening by assigning five-minute papers on Congregationalism, its origin, growth, peculiarities, missionary work, etc., which, by the help of Dr. Dunning's book, Congregationalists in America, were made interesting and helpful to the young people. Pastors wishing to try this desirable plan can obtain from Rev. George A. Hood, Congregational House, Boston, many helpful items condensed for the Congregational exhibit at the World's Fair.

"Brown's Bronchial Troches" will quickly relieve Bronchitis, Asthma, Catarrh and Throat Diseases. Sold only in boxes.

CHEAP COMFORT.—Those who are troubled with dry, hacking coughs, tickling sensations in the throat, or any irritation which causes difficulty in breathing, will secure immediate relief from a small dose of Adamson's Botanic Cough Balsam. Prices 35 and 75 cents. At all druggists.

ATRACTIVE PACIFIC COAST TOURS.—It is well known that the spring and early summer are most delightful upon the Pacific coast, and no better time can be selected for a sight-seeing tour in those regions. The spring tours announced by Messrs. Raymond & Whitcomb, with April 21 as the date of leaving Boston, are unusually attractive this year. These trips are "personally conducted" throughout, and the participants have thus no cares or responsibilities of travel from the time of departure until their return, everything being arranged in advance for their comfort. Not only Colorado and California, but also Alaska and the marvelous Yellowstone National Park are included in some of the tours. A special circular, just issued, may be obtained at the office of the firm, 296 Washington Street, opposite School Street.





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Choice Designs and Rare Colorings

About every steamer is adding to our stock

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Our stock of Domestic Wiltons, Brussels and Ingrains was never better and prices very low

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Just the thing for the summer home

163 to 169 WASHINGTON STREET, NEAR CORNHILL, BOSTON.

These Three Epithets

BEST - FITTING BEST - WEARING

BEST - LOOKING

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THEY, OR THEIR EQUIVALENTS, OCCUR IN NEARLY EVERY TESTIMONIAL.

None Genuine unless stamped Chawknit on the toe.

Descriptive Price-List, free, to any applicant.

Beautiful Castle Calendar, free, to any applicant mentioning this publication.

SHAW STOCKING CO. LOWELL, MASS.

March 1896





Is fortunate in being able to present here the portrait of a well-known lady, and a few lines in her own handwriting.

She is noted for her bright smiles and good teeth. The camera shows her pleasure at the result of using Liquid Sozodont every day, the Powder twice a week. The Powder costs nothing extra, a box accompanying every bottle, together with a sample cake of Sozoderma Soap.

Messrs. Hall & Ruckel, Wholesale Druggists, New York, are the Proprietors of Sozodont, and will send a small Free Sample of liquid Sozodont if you mention this magazine. I am frond I my teethe and the frubble Russ it Guess who I am and bry Sozodort I recommend it to svey body - This -

Jan 18/



Superior to all others for the following reasons:

- 1. It gives a superior Polish.
- 2. It does not crock or rub off on the skirts.
- Unlike all others, it does not crack or hurt the leather, but on the contrary acts as a preservative.
- Has been manufactured over forty years and always stood at the head.

SOLD EVERYWHERE.





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how much longer my Carpets wear since I used this new Carpet Lining. It really more than saves its cost in one year's wear of the carpet. When you buy your next Carpet Lining be sure that it is the

Norwich Folded Paper Carpet Lining.

It is the most economical because it lasts longest and saves the carpet's wear FOR SALE BY BEST CARPET DEALERS.

INSIST on having the "Norwich," and if your Dealer will not supply you, it can be ordered direct from the Factory in any quantity over 20 yards, express prepaid, at 10c. n yard.

FREE. A sample large enough to show its value will be mailed free to any address.

NORWICH CARPET LINING CO., - Norwich, Conn.

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(Opposite Grace Church.)

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